

1038. 1. 8. 7. p.

# THE PROHEME of Sir Thomas Eliot Knight, into his booke called the

MUSEVM  
BRITAN

Castell of Health.



*Caden* the moste excellent  
Phisition feared, that in  
writing a compendious  
doctrine for the curing of  
sicknes, hee should loose  
all his labour, for as much  
as no man almost did en-

deavour himselfe to the finding of truth, but  
that all men did so much esteeme riches, pos-  
sessions, authority, and pleasures, that  
they supposed them, which were studious  
in any part of Sapience, to bee mad or di-  
stracte of theyr wittes, for as much as they  
deemed the chiefe Sapience, which is  
knowledge of thinges belong-  
God as to man, to have no bein.  
noble writer found that lacke  
when there florished in sundry  
a great multitude of men excelle  
kinds of learning, as it doth yet at



## The Proheme.

Some of their workes, why should I bee  
griued with reproches, wherewith some  
of my Countrey doe recompence mee, for  
my labours taken without hope of tempo-  
rall reward, only for the feruent affection,  
which I haue euer borne toward the pub-  
lique weale of my Countrey? A worthy  
matter, sayth one, Sir *Thomas Elyot* is be-  
come a Phisition, and writeth in Phisicke,  
which beseemeth not a Knight, he mought  
haue bene much better occupied. Truely if  
they will call him a Phisition, which is stu-  
dious about the weale of his Countrey, I  
vouchsafe they so name me, for during my  
life, I will in that affection alway continue.  
And why, I pray you, should men haue in  
disdayne or small reputation the science of  
Phisicke? which being well vnderstood,  
truely experienced, and discretly ordered,  
doth conserue health, without the which al  
asures bee painfull, riches vnprofitable,  
ioyance, strength turned to  
auty to lothsomnesse, senses  
, eloquence interrupted, re-  
ce confounded, which hath bene  
of wise men, not only of the pri  
but also of Emperours, Kings  
an



## The Proheme.

and other great Princes, who for the vni-  
uerfall necessity, and incomparable vtility,  
which they perceyued to be in that science  
of Phisicke, they did not only aduaunce and  
honour it with speciall priuiledges, but also  
diuers and many of them were therin right  
studious, in so much as *Iuba* the King of  
*Mauritania* and *Lybia*, found out the ver-  
tuous qualities of the hearbe called *Eufor-  
bium*. *Gentius* King of *Illiria*, founde the  
vertues of *Gentian*. The hearbe *Lyfimachia*  
tooke his name of King *Lyfimachus*. *Mi-  
thridates* the great King of *Ponthus*, founde  
first the vertues of *Scordion*, and also in-  
uented the famous medicine against poy-  
son, called *Mithridate*. *Arthemisia* Queene  
of *Caria* found the vertues of *Motherwort*,  
which in latine beareth her name, whereby  
her noble renoume hath longer continued,  
than by the making of the famousse Monu-  
ment ouer her dead husband, called *Mausa-  
leum*, although it were reckoned among the  
wonderfull workes of the worlde, and yet  
her name with the sayd hearbe still abi-  
deth, whiles the sayd Monument a thou-  
sand yeares passed, was vtterly dissolued.

It seemeth, that Phisicke in this Realme,  
A iii. hath



## The Proheme.

hath beene well esteemed, since the whole study of *Salerne*, at the request of a King of *England*, wrote and set forth a compendious and profitable treatise, called the Gouvernaunce of Health, in latine *Regimen Sanitatis*: And I trust in almighty God, that our Soueraigne lord the Kings maiesty, who daiy prepareth to stablishe among vs true and vncorrupted doctrines, will shortly examine also this part of study, in such wise, as thinges apte for medicines, growing in this Realme, by conference with most noble authors may bee so knowen, that wee shall haue lesse neede of thinges brought out of yre Countreyes, by the corruption where, innumerable people haue perished, without blame to bee giuen to the Physicians, being only, that some of them bee not diligent enough in beholding their drugges or ingredients, at al times dispensed & tried.

Besides the sayd Kinges whom I haue remembered, other honourable personages haue written in this most excellent doctrine, and not only of the speculatiue part, but also of the practise thereof, whose workes doe yet remayne vnto their glory immortall, as *Auicenna*, *Auenzoar*, *Rasis*, *Cornelius Celsus*, *Serapion*,



## The Proheme.

venus, and which I should haue first named  
*Machaon*, and *Podalirius* noble Dukes in  
*Grecia*, which came to the siege of *Troy*, and  
brought with them xxx. great shippes with  
men of warre. This well considered, I take  
it for no shame to study that Science, or to  
set forth any booke of the same, being ther-  
to prouoked by the most noble and vertuous  
example of my most noble maister, King  
*Henry* the viij. whose health I hartely pray  
God as long to preserue, as God hath consti-  
tuted mans life to continue: for his highnes  
hath not disdayned to be the chiefe authour  
and setter forth of an Introduction into  
*Grammer*, for the childrē of his louing sub-  
iects, whereby hauing good maisters, they  
shall most easely and in short time appre-  
hend the vnderstanding and forme of spea-  
king true and eloquent latine. O royall hart  
full of very nobility. O noble breast. setting  
forth vertuous doctrine, and laudable study.

But yet one thing much greeueth mee,  
that notwithstanding I haue ever honoured,  
and specially fauoured the reuerēd Colledge  
of approued Phisitions, yet some of them  
hearing me spoken of, haue sayd in derision,  
that although I were pretely scene in histo-



## The Proheme.

ries, yet being not learned in Phisicke, I haue put in my booke diuers errours, in presuming to write of hearbes and medicines. First as concerning histories, as I haue planted them in my workes, being well vnderstood, they be not so light of importauice, as they doe esteeme them, but may more surely cure mens affectiōs then diuers Phisitions doe cure maladies. Nor whan I wrotte first this booke, I was not all ignorant in phisicke. For before that I was twenty years olde, a worshipfull Phisition, and one of the most renoumed at that time in England, percciuing me by nature enclined to knowledge, red vnto me the workes of *Galen*, of temperaments, naturall faculties, the introduction of *Iohannicius*, with some of the *Aphorismes* of *Hipocrates*. And afterwarde by myne owne study, I read ouer in order the more part of the workes of *Hipocrates*, *Galen*, *Oribasius*, *Paulus Celsus*, *Alexander Trallianus*, *Celsus*, *Plinius*, the one and the other, with *Dioscorides*. Nor did I omit to reade the long Canons of *Auicenna*, the commentaries of *Auerrois*, the practises of *Isake*, *Haliabbas*, *Rasis*, *Mesue*, & also of the more part of them which were their aggregators and folowers.



## The Proheme.

And although I haue neuer bene at *Mount-  
pellier*, *Padua*, nor *Salerne*, yet haue I found  
something in Phisicke, whereby I haue ta-  
ken no litle profite concerning mine owne  
health. Moreouer I wot not why Phisitions  
should bee angry with mee, since I wrote &  
did set forth the Castle of Health for their  
commodity, that the vncertayne tokens of  
vrines, and other excrements should not  
deceiue them, but that by the true informa-  
tion of the sicke man, by mee instructed,  
they might be the more sure to prepare me-  
dicines conuenient for the diseases.

Also to the intent that men obseruing a  
good order in diet, and preuenting the great  
causes of sicknes, they should of those mala-  
dies the sooner bee cured. But if Phisitions  
bee angry, that I haue written Phisicke in  
English, let them remeber that the *Greekes*  
wrote in Greeke, the *Romaynes* in Latine,  
*Auicenna*, and the other in Arabike, which  
were their owne proper and maternall  
tongues. And if they had beene as much at-  
tached with enuy and couetise, as some now  
seeme to be, they would haue deuised some  
particuler language with a straunge cypher  
or forme of letters, wherein they woulde  
haue



## The Proheme.

haue written their science, which language or letters no man should haue knowen, that had not professed and practised Phisicke: but those, although they were Paynims & Iewes, yet in this part of charitye they far surmounted vs Christians, they that would not haue so necessary a knowledg as Phisick is, to be hid from them, which would be studious about it.

Finally God is my iudge, I write neither for glorie, rewarde, nor promotion, onely I desire men to deeme well mine intent, since I dare assure them, that all that I haue written in this booke, I haue gathered of most principall writers in Phisicke. Which being thoroughly studied, and remembred, shalbe profitable (I doubt not) vnto the reader, and nothing noyous to honest Phisitians, that do measure their studie, with moderate liuing and christen charity.



*It must be remembred, that the number in the table doth signify the leaf, and the letter A, doth signify the first page or syde, the letter B, the second page or syde.*

A	
<b>A</b> nnexed to thinges	
naturall.	Fol. 1. b
Ages	10. b. & 40. a
Ayre	1. b. & 12. a.
Apples	21. a
Almondes.	22. b
Anyse seed.	25. b
Ale.	36. b
Abstinence.	55. b
Affects of the mind.	64. a
Autumne.	39. b

B	
<b>B</b> lood.	8. a
Beetes.	24. b
Byrdes.	30. a
Braine exceeding in heate.	3. b
Braine exceeding in cold	ibidem.
Brain moist.	ibidem
Braine dry.	4. a
Braine hot & moist.	ibid.
Braine hot and dry.	ibi.
Brain cold and moist.	4. b
Brain cold and dry.	ibi.
Braine sicke.	81. b
Breast sicke.	82. a
Beefe.	29. a
Beanes,	25. b

Breakfast.	43. a
Bloudsuckers.	63. a
Bourage.	27. a
Bread.	28. b
Blacke bird.	30. b
Bustard	31. a
Birtour.	ibid.
Braine of beastes.	32. a
Butter.	33. a
Beere.	36. b
By vvhhat tokens one may knowe vvhether the stomacke and head be hoar or colde.	36. b

C	
<b>C</b> onsiderations of thinges belonging to health.	1. a
Cöplexions of man.	2. a
Cholerick body.	2. b
Choller	8. b
Choler natural.	9. a
Choller vnnaturall.	ibi.
Colour.	11. a
Colour of inuward causes	ibid.
Colour of outuward causes.	ibidem.
Colour of vrines.	82. b
Colour of haire.	11. b
Causes	



## The Table.

<b>C</b> auses vvh whereby the air is corrupted.	12.a	Deerered and falowve.	29.b
<b>C</b> ustome.	17.b	<b>D</b> ates.	20.a
<b>C</b> ommoditie happening by moderate vse of the qualities of meat.	18.b.	<b>D</b> ucke.	31.a
<b>C</b> ucumbers.	19.b	<b>D</b> iuersitie of meats.	44.a
<b>C</b> heries.	21.a	<b>D</b> igestiues of choller.	59.b
<b>C</b> hestnuts	22.b	<b>D</b> igestiues of fleagme.	60.a
<b>C</b> apers.	23.b	<b>D</b> iet concerning sundry tymes of the yeare.	39.b
<b>C</b> olevvortes and cabba- ges.	23.b	<b>D</b> ominion of sundry co- plexions.	70.b
<b>C</b> ycory.	24.a	<b>D</b> iet of sanguine persons.	72.b
<b>C</b> heruile.	25.a	<b>D</b> iet of cholerik persons.	ibidem.
<b>C</b> arettes.	26.a	<b>D</b> iet of fleumaticke per- sons.	65.a
<b>C</b> onsiderations in absti- nence.	55.a	<b>D</b> iet of melancholike persons.	68.a
<b>C</b> loues.	28.b	<b>D</b> iet of them vvhich be ready to fall into sick- nes.	79.a
<b>C</b> onny.	29.b	<b>D</b> iet in time of pestilence	88.a.
<b>C</b> apons, hens, and chic- kens.	30.a	<b>D</b> rinke betveen meales	43.b.
<b>C</b> rane.	31.a	<b>D</b> rinke at meales.	46.a
<b>C</b> heese.	33.a	<b>D</b> igested.	55.a
<b>C</b> yder.	36.b	<b>D</b> eath of children.	68.a
<b>C</b> onfortatiues of the heart.	69.a	<b>E</b>	
<b>C</b> hildren.	66.a	<b>E</b> lementes.	1.b
<b>C</b> ounsailles against ingra- titude.	46.b	<b>E</b> arth	ibid
<b>C</b> haunces of fortune.	68.b.	<b>E</b> ndiue.	24.b
<b>C</b> rudity.	66.b	<b>E</b> gges.	33.a
<b>C</b> oncoction.	ibid.	<b>E</b> xerc.	
<b>D</b>			
<b>D</b> istemperature hap- pening by excesse of sundrye qualities of meates.	18.a		



## The Table.

Exercise. 48. & 50. a

Euacuation. 54. b

Excrements. ibidem.

F.

**F**leumatick body. 2. b

Fyre. 1. b

Fleame. 8. a

Fleame naturall. ibidem.

Fleam vnnaturall 8. b

Fruites. 19. a

Figges. 20. a

Fenell. 25. b

Fylberdes. 22. a

Fleshe. 29. a

Fesant. 30. b

Fecte of beastes. 31. b

Fish. ibidem. (49. a

Fricasies or rubbinges.

G

**G**enitories hot. 7. a

Genitories cold. ib.

Genitories moist. ibi.

Genitories dry. ibidem.

Genitories hot and

moyst. 7. b (ibidem.

Genitories hot and dry.

Genitories cold and

moyst. ibidem.

Genetories cold and

dry. ibidem.

Gourdes. 19. a

Grapes. 20. b

Garlike. 26. b

Ginger. 28. a

Goose. 31. a

Gylar of byrdes. 21. b

Gluttony. 45. a

Gestation.

51. a

H

**H**art hoat distempe-  
red 4. b

Hart cold distēpered

5. a

Hart moist distempered.

ibidem.

Hart dry distēpered. ibi.

Heart hot & moist. ibi.

Heart hot and dry. ibi.

Heart cold and moist. ibi.

Heart cold and dry. ibi.

Heart sicke. 81. b

Humors. 8. a

Humor superfluous. 55. a

Hearbes vsed in pottage

or to cate. 22. b

Hare. 29. b

Hearon. 31. a

Heart of beastes. 31. a

Head of beastes. ibi.

Halsyll nuttes. 22. a

Hony. 17. b

Homeroides or pyles.

36. b (66. a

Heauinesse or sorrowe.

I

**I**sopo 27. a

Iloye. 70. a

Ire. 64. a

Kidde. 29. b

L

**L**uer in heat distem-

pered 6. a

Lyues



# The Table.

Old men.  
Ordure.

ibid.  
55.a.

Quinces.  
Quailes.

21.b.  
30.b.

P

R

Principall members. 9.b  
Partes similes. ibid.

Raisons. 20.b  
Rapes. 26.3

Povvers natural 10.a

Radish. 26.b

Povvers spirituall. ibid.

Rokat. 27.b

Povvers animall. ibid.

Rosenary. ibidem.

Pepons. 19.b

Replerian. 53.b

Peaches. 21.a

Reumes, and remedies  
therefore. 72.b

Pearres. 22.a

Pourflane. 25.a

Perseley. ibid.

Sanguine body 2.a  
Stomacke hoar. 6.b

Purgers of choler. 59.b

Stomacke cold. ibidem.

Purgers of fleume. 60.b

Stomacke moyst. ibidem.

Purgers of melancholy.  
ibidem.

Stomacke drie. 7.a

Preceptes of Diocles.  
85.a.

Spirite naturall. 10.b

Spirite vital. ibidem.

Pomegranates. 21.b

Spirite animall. ibidem.

Prunes. 22.b

Stones of beastes. 32.a

Peason. 25.b.

Sorell. 25.a

Parfneppes. 26.a

Sage. 27.a

Peniroial. 27.b

Stomacke in the vvhich  
meate is corrupted. 86.b

Pepper. 28.a

Stomacke sicke 82.a

Partridge. 30.b.

Sleepe and vvatch. 47.b

Plouer ibidem.

Sauery. 17.b

Pigeons. 31.a

Saffron. 28.b

Particular commodities

Svvynges fleshe. 29.a

of every purgation. 58.b

Sparrovves. 30.b

Peculiar remedies of eue  
ry humour. 72.a

Shouelar. 31.a

Purgations by siege. 57.  
and 58.

Supper. 43.b.

Sugar. 38.a

Q

Quantity of meat. 26.a

Syrope acetose. 38.b

Quality of meate.

Springtime. 29.a

17.a. & 18.b.

Summer. 39.a

Sacrificing. 62.b

Sicknesles



# The Table.

Liver cold distempered.  
ibidem.

Liver moyst distempered.  
ibidem.

Liver drye distempered.  
ibidem.

Liver sicke. 81.b

Letise. 23.b

Leekes 27.a

Lambe. 29.a

Larke. 30.b

Lyuers of byrdes and  
beastes. 31.b

Lunges of beastes. ibide

Letting of bloud. 61.a

Leaches or bloud suckers  
63. a

Losse of goodes 68.b

Lacke of promotion. ibi.

Lassitude. 77.b & 78. b.

## M

**M**Elancholicke bodie.  
3. a

Melancholy. 9. a

Melancholy natural. ibi.

Melancholy vnnaturall.  
ibidem.

Mébers instrumental. 9. b

Meat and drinke. 12. b

Meates makinge good  
iuiice. ibidem.

Meates making ill iuiice.  
13. a

Meates making thycke  
iuiice. 14. a

Meates making choler.  
13. b

Meates making fleames  
ibidem.

Meates ingendring me-  
lancholy. 14. a

Meates hurting the  
teeth. 14. b

Meates hurting the eyes.  
ibidem.

Meates making oppila-  
tions. 15. a

Meates vvinedy. ibidem.

Melons. 19. b

Mellars. 22. a

Mallowes. 24. b

Mutton. 29. b

Moderation in diet. 41. b

Meales. 24. a

Maces. 28. b

Members of byrdes. 31. b

Mylt or splene. 32. a

Marowve. ibidem.

Mylke. 35. b

## N

Nutmegges. 38. b

Nauevves. 26. a

## O

**O**fficiall members. Fol.  
9. b

Operations. 11. b

Olyues. 23. a

Orenges. ibidem.

Onions. 26. b

Order in eating & drin-  
king. 45. b

Oppilations vvhat they  
are. 49. a

Obstruction or rapture.  
ibidem.

Olde



## The Table.

Sicknesles appropriated	Thyme.	27. b
Sundry seasons and ages	Touvncreffes.	ibidem
Fol. 79. a	Trypes.	31. b
Significations of sicknes	Tounge of beastes.	32. a
81. a	Time.	38. b & 39. b
Substans of vrynes.	Times in the day concer.	
Spices.	ning meales.	42. a
<b>T</b>	Times appropriated to e	
Things naturall.	very humor.	71. b
Things not naturall		
ibidem,	<b>V</b>	
Things against nature	VEale.	Fo. 29. b
ibidem.	Venison.	ibidem.
Things good for the	Vdder.	32. 2
head.	Vociferation.	25. b
Things good for the	Vomit.	56. b
heart.	Vilnes.	82. a
ibidem	Ventue of meates.	87. a
Things good for the li	<b>W</b>	
uer.	WYndes.	12. a
ibidem	Walnuttes.	22. a
Things good for the	Woodcockes.	31. a
luniges.	Water.	1. b & 33. b
ibidem.	Wynter.	38. b
Things good for the	Wyne.	4. b
cies.	Way.	36. b
16. a	<b>Y</b>	
Things good for the	Younge men.	36. b
stomacke.		
ibi		
Temperature of meates		
17. b		
Turnyppes.		
26. a		

*Thus endeth the Table.*

# The first Booke.



**I**n the conseruation of the bod-  
dy of mankind, within the li-  
mitation of health, ( which as  
Galen saith ) is the State of the  
body, wherein wee be neither  
griued with pain, nor let from  
doing our necessary busnesse,  
both belong the diligent consideration of three  
sorts of things, that is to say,

Things Naturall.  
Things not naturall, and  
Things against Nature.

Things Naturall be 7. in number,

{	Elements.	{	Powers.	}
	Complexions		Operations	
	Humors.		Spirits.	
	Members.			

These be necessary to the being of health, ac-  
cording to the order of their kinde, & be alwaies  
in the naturall body.

Things not naturall be 6. in number.

{	Aire.	{	Mouing and rest.	}
	Meats & drink		Emptines & repletion	
	Sleep & watch.		Affects of the minde,	

Things against nature be three.

{	Sicknesse.	}
	Cause of Sicknesse.	
	Accident which followeth Sicknesse.	



# The first Booke

*Annexed to things Naturall*

**Age, Colour, Figure, and diuersitie of kindes**

The elemented be those originall things vnmixt and vncompound, of whose temperance and mixture, all other things hauing corporall substance, be compact. Of them be foure, that is to say,

{ Earth  
Water,  
Aire,  
Fire. }

Earth is the most grosse and ponderous element, and of her proper nature is cold and dry.

Water is more subtile and light then earthe, but in respect of Aire and Fire, it is grosse and heauie, and of her proper nature is cold & moist.

Aire is more light and subtil than the other two, & being not altered with any exterior cause, is properly hot and moyſt.

Fire is absolutely light and cleare, and is the clarifier of other elements, if they be viciat or out of their naturall temperance, and is properly hot and dry.

This is to be remembred, that none of the said elements bee commonly seene or felt of mortall men, as they are in their originall beinge: but they which by our senses be perceiued, be corrupted with mutuall mixture, and be rather earthy watry, airy, and fiery, than absolutelie earth, Water, aire, and Fire.

Of

# The first Booke

## Of the Complexion of man.

### Cap. I I.

**C**omplexion is a combination of two diuers qualities of the foure elements in one body, as heat and drye of the fyre, heat and moiste of the aire, cold and moist of the water, cold & drye of the earth. But although all these complexions be assembled in euery body of man and woman, yet the body taketh his denomination of those qualities which abound in him, more than in the other, as hereafter ensueth.

The body, where heat and moisture haue so- uerainty, is called Sanguine, wherein the aire hath preheminnence, and it is perceiued & known by these signes, which do follow.

Sanguine,  
Carnosity or fleshyneffe.  
The veines and arteries large.  
Haire plenty and red.  
The visage white and ruddy.  
Sleepe much.  
Dreames of bloudy things, or  
things pleasant.  
Pulse great and full.  
Digestion perfect.  
Angry shortly.  
Sweate, urine, & sweat abundant.  
Falling shortly into bleeding.  
The urine redde and grosse.

¶ It.

Where



## The first Booke.

Where cold with moisture preuaileth, that body  
is called fleumatike, wherein water hath prehe-  
minence, and is perceiued by these signes.

Fleuma-  
like. { Faines quauing and soft.  
          { Meines narrow.  
          { Haire much and plaine.  
          { Colour white.  
          { Sleepe superfluous.  
          { Dreames of things wat'rie or fische.  
          { Slownesse.  
          { Dulnesse in learning.  
          { Cowardise.  
          { Pulse slow and little.  
          { Digestion weake.  
          { Spittle white, abundant, and thick  
          { Urine grosse, white and pale.

Cholerike, is hote and drie, in whome the  
fire hath preheminnence, and is discerned by these  
signes following.

Chole-  
like. { Leannes of body.  
          { Costifenesse.  
          { Haire black or dark, aburn, curled,  
          { Visage and skinne red as fire, or sa-  
          { lowe.  
          { Hote things noisfull to him.  
          { Little sleepe.  
          { Dreames of fire, fighting, or anger.  
          { Wit sharpe and quicke.  
          { Hardie, and fighting.  
          { Pulse swift and strong.  
          { Urine high coloured and cleare,  
          { Voicce sharpe.

Melane

Melancholike is cold and drie, ouer whom the earth hath dominion, and is perceiued by these signes.

Melancho-  
like

Leannes with hardnes of skinne.  
Haire plaine and thinne. (leannes.  
Colour duskye, or white with  
Much watch.  
Dreames fearfull.  
Stiffe in opinions.  
Digestion slow and ill.  
Timorous and fearfull.  
Anger long fretting.  
Pulse little.  
Seldome laughing:  
Urine watery and thinne.

**B**Esidēs the said complexions of al the whole body, there be the particular members: complexion, wherein if there be any distemperance, it bringeth sicknesse or griefe into the member: wherefore to knowe the distemperature, these signes following would be considered. Forseen that it be remembred, that some distemperatures be simple, and some be compound. They which be simple, be in simple qualities, as in heat, cold, moist, or drie.

They which be compound, are in compound or mixt qualities, as heat and moisture: heat and dryth: colde and moiste: colde and drie. But now first will we speake of the simple complexions of euery principall member, beginning at the braine.



**The first Booke.**

**The braine  
exceeding  
in heat  
hath,**

**The head and visage very red and  
hoate.**

**The haire growing fast, black and  
curled.**

**The vetnes in the eyes apparant.**

**Superfluous matter in the noses  
chillis open, and eares.**

**The head much annoyed with hote  
Mates, Drinckes, and Sa-  
uours.**

**Sleepe short and not sound.**

**The braine  
exceeding  
in cold hath**

**Much superfluitie running out of  
the nose, mouth, eares & eyes.**

**Haire straight and fine, growing  
slowly and flaxen.**

**The head disposed by small occa-  
sion to pales and murrres.**

**It is soone annoyed with colde.**

**It is cold in touching.**

**Vetnes of the eyes not scene.**

**Sleepe somewhat.**

**Moist in ex-  
cesse hath.**

**Haires plaine.**

**Seldome or neuer balde.**

**White dull.**

**Much superfluities.**

**Sleepe much and deepe.**

**THE FIRST BOOKE.**

**The braine  
dry hath.**

**No superfluitie running.  
Wits good and ready.  
Watchfull.  
Haires blacke, hard, and faste  
growing.  
Bald shortly.**

**Complexions compounded.**

**Brain hoat  
and moist  
distempe-  
red, hath,**

**The head aking and heauie.  
Full of superfluities in the nose.  
The Southerne wynd gree-  
uous.  
The Northern wind hole-  
some,  
Sleepe deepe, but vnquiet, with  
often wakings, and straunge  
dreames.  
The senses and witte vnper-  
fect.**

**Braine hoat  
and drie  
distempered  
hath.**

**None aboundance of superfluite  
which may be expelled.  
Sences perfect.  
Much watch.  
Sooner bald then other.  
Much haire in childhoode,  
and blacke or browne and  
curled.  
The head hoate and ruddie.**



Brain cold  
and moiste  
distempe-  
red hath

The sence and wit dull.

Much sleepe.

The head soone replenished with  
superfluous moisture.

Distillations and pokes, or  
mures.

Not shortly bald.

Soone hurt with cold.

Braine cold  
and drye  
distempe-  
red hath

The head colde in feeling, & witho-  
out colour.

The vetnes not appearing.

Soone hurt with cold.

Often disgraced.

Wit perfect in childhoode, but in  
age dull.

Aged shortly and bald.

### Of the Heart.

The heart  
hore distem-  
pered hath,

Much blowing and puffing.

Pulse swift and buile.

Hardnesse and manhoode,

Much promptnesse, activity, and  
quickness in doing of things.

Fury and boldnesse. (Ade,

The breast hairy toward the left

The breast broad & the head litle.

The body hot, except the liver  
do let it.

The

The heart  
cold distem-  
pered hath

The pulse very little.  
The breath little and slowe:  
The breast narrowe.  
The body all cold, except the liues  
Do enflame it.  
Fearefulnesse.  
Scrupulosity and much care.  
Curiositie:  
Slownesse in acts.  
The breast cleane without  
haires.

The heart  
moist distem-  
pered hath.

The pulse soft.  
Soone angry, and soone pa-  
cified.  
The body al moist, except the  
liuer disposeth contrary.

The heart  
drie distem-  
pered hath

The pulse hard.  
Not lightly angry, but being  
angry, not soone pacified.  
The body drie except the liuer  
doth dispose contrary.

The hart hot  
and moist  
hath

The breast and stomack hairy.  
Promptnes in actes.  
Soone angry.  
Fiercenes, but not so much as  
in hot and drie.  
Pulse soft, swift and busy.  
Breath of wind according,  
shortly falleth into diseases  
caused of putrifaction.

The



The hart hot  
and drye.

The hart pulse great and  
swift.

The breath or winde accor-  
ding.

The breast and stomacke all  
harty.

Quicke in his doinges,  
Boldnes and hardnes.

Swift, and hasty in moving.  
Soone stirred to anger, and ter-  
rourous in maners.

The breast broade, and all the  
bodis hot and drye.

The hart cold  
and moyst.

The pulse soft.

fearful and timorous.

Slow.

The breast cleane without  
haire.

Not hastily angry, nor retaining  
anger.

The breast narrow.

All the body cold and moyst.

The hart cold  
and dry hath

The pulse hard and litle.

The wind moderate.

Seldom angry, but when it hap-  
peneth it dureth long.

The breast cleane without haire  
and litle.

All the body cold and drye.

Of the Liuer.

The liuer in heate  
distempered hath

The veines great.  
The bloud moze hot then  
temperate.  
The belly happy.  
All the body hot exceeding  
temperate.

The liuer cold di-  
stempered hath

The veines great.  
Abundance of fleame.  
The bloud cold.  
All the body cold in fee-  
ling.  
The belly without happy.

The liuer moyst  
distempered hath

The veines soft.  
Much bloud and thin.  
All the body moyst in fee-  
ling, except the hart dis-  
spoleth it contrary.

The liuer drye di-  
stempered hath.

The veines hard.  
The bloud litle and  
thicke.  
All the body dry.

The complexion's compound may be discer-  
ned by the sayd symple qualities. And here is to  
bee noted, that the heate of the heart may ban-  
quish the colde of the liuer. For heate is in the  
heart, as in the fountayne of spring: and in the  
liuer, as in the river.



**The Britboke.**

**Of the stomacke.**

**The stomack  
hot distem-  
pered.**

He digesteth wel, especially hard  
meates, and that will not bee  
shortly altered.

Light meates and soone altered,  
be therein corrupted.

The appetite litle and slowe.

He deliteth in meates & drinkes  
which bee hot: for every natu-  
rall complexion deliteth in his  
semblable.

**The stomack  
cold distem-  
pered.**

He hath good appetite.

He digesteth ill and slowly, specta-  
ally grosse meates and hard.

Cold meates do waxe slowe, be-  
ing in him vndigested.

He deliteth in meates & drinkes,  
which be cold, and yet in them  
he is indamaged.

**The stomack  
moist distem-  
pered.**

He thirsteth but seldome, yet  
hee desprereth to drinke, with  
superfluous drinke hee is  
hurt.

He deliteth in moist meates.

**The stomack dry  
distempered**

Hee is soone thirstie.

Content with a litle drinke.

Diseased with much drinke.

Hee delgeth in dry meates.

**At**

## The first booke.

It is to be noted, that the dispositions of the stomacke natural, doe desyre that which is of like qualities. The dispositions unnaturall, doe desire things of contrary qualities.

Also not the stomacke onely causeth a man to thirst, or not thirst, but also the liuer, the lunges, and the heart.

### Of the genitories or stones of generation.

The genitories hot distempered.

Great appetite to the act of generation.

Engendring men children.

Hapre soone growne about the members.

The genitories cold distempered.

Small appetite to the act of generation.

Engendring women children.

Slow growth of hapre about the members.

The genitories moist distempered.

Seede abundant, but thin and watry.

The genitories drie distempered.

Seede litle, but meetly thick in substance.

Genitories hot and moist

Lesse appetyte to lechery than in them which be hot and dry.

More puissance to doe it, and without lesse damage.

Hurt by abstaining from it.

Lesse hairnes than in hot & dry.

The



## The first booke.

The genito-  
ries hot and  
drie.

The seed thicke.

Much fruitfulness of generatiō.  
Great appetite and readines to  
the act.

Hayze about the members soone  
growne.

Swiftnes in speeding of the act.

Soone therewith satisfied.

Damage by using therof.

The genito-  
ries cold and  
moist.

The seede watry and thin.

Little desyre to the act, but more  
puissance then in them which  
be cold and dry.

Little haire or none about the  
members.

The genito-  
ries cold and  
drie.

Hayzes none or few.

Little appetite or none to lechery.

Little puissance to do it.

Ingendring more females than  
men children.

That little seede is thicker than  
in cold and moist.

## Of humours.

**I**n the body of man bee 4 principall humours,  
which continuing in the proportion, that na-  
ture hath limited, the bodie is free from all  
sickness. Contrariwise by the increase diminu-  
tion of any of them in quantity or quality, ouer  
or vnder their naturall assignement, vnequall  
temperature cometh into the body, which sick-  
nes

nes foloweth more or lesse according to the lapse  
or decay of the temperatures of the sayd humours,  
which be these following.

Bloud, Fleame, Choller, Melancholy.

Bloud hath preheminnence ouer all other hu-  
mours in sustaining of all liuing creatures, for  
it hath more enformity with the original cause of  
liuing, by reason of temperance in heat & moy-  
sure, also nourisheth more the body, and resto-  
reth that which is decayed, being the very trea-  
sure of life, by losse whereof death immediatly  
followeth. The distemperature of bloud hap-  
peneth by one of the other three humours, by the  
inordinate or superfluous mixture of them.

### Of Fleume.

Fleume is of two { Naturall, and un-  
natural. }  
sortes.

Naturall fleume is humour cold and moist,  
white and sweete; or without tast, ingendred by  
insufficient decoction in the second digestion of  
the watry or rawe partes of the matter decocted,  
called chylus, by the last digestion made apt to  
be conuerted into bloud. In this humour, wa-  
ter hath dominion most principall.

Fleume unnaturall is that which is mixt with  
other humours, or is altered in his quality: and  
thereof is eight sundry kinds.

Wary



## The first booke.

Watry, which is found in spetle of great drinkers, of them which digest it.

Slimy or raw.

Glaspe like to white glasse, thicke.

Viscous lyke byrd lime and heaup

Plastre which is very grosse, and

as it were chalky, such is founde

in the topes of them which haue

the gout.

Fleume.

Salt that is mingled with choler.

Sower mixt with melancholy, that

commeth of corrupt digestion.

Harsh, thicke and grosse, which is

seldome found, which tasteth like

greene crabbes or does.

Stipticke or bynding is not so

grosse nor cold, as harsh, & hath the

tast lyke to greene red wine, or o-

ther like strapping the tong.

Choler both participate with natural heate as long as it is in good temperance. And therof is also two kindes. Naturall, and unnaturall.

Choler  
natural.

Naturall choler is the some of bloud the colour wherof is red and cleere, or moze like to an orange colour, and it is hot and dry, wherein the fyre hath dominion: and is light and sharpe, and is engendred of the most subtil part of matter decoct or boyled in the stomack, whose beginning is in the liuer.

Anna.

## The first booke.

Unnaturall choller is that which is mixte of corrupted with other humors, whereof bee 4. kinds.

Cierine or yellow choller, which is the mixture of naturall choller, and watry fleume. and therefore hath lesse heate then other choller.

Pelkpe like the pelkes of egges, which is of the mixture of fleume congealed, and choller naturall and is yet lesse hoate then the other.

Greene like unto leekes, whose beginning is rather of the stomacke then of the liuer.

Greene like to greene canker of mettall, and burneth like venim, and is of exceeding adustion of choller or fleume, and by these two kinds nature is mortified.

Melancholy or blacke choller is deuided into two kinds.

Naturall which is the dregs of pure bloud, & is known by the blacknes when it issaeth either downward or upward, and is verily cold or dry.

Unnatural which proceedeth of the adustion of cholericke mixture, and is hoister and lighter, hauing in it violence to kill, with a dangerous disposition.

### Of the Members,

There be diuersities of members  
that is to say.

The Brayne,      The heart,

The liuer.      The Bones of generatio  
on.

C.

Sinewes



## The first booke.

Officiall  
members.

Spnewes which doe serue to the  
brayne.

Arteryes or pulses, which do serue  
to the heart.

Veynes which do serue to the liuer:  
Vessels spermatike, wherein mans  
seede lieth, which doe serue to the  
stones.

Partes called Simula-  
res, for being deuided  
they remaine in them  
self like as they were.

Bones.

Crustell.

Cales betwixt p<sup>r</sup> b<sup>r</sup>  
termost skin & p<sup>r</sup> fleshy  
Muscles or fillets,  
Fatte fleshe.

Members in-  
strumentall.

The stomacke.

The rapnes.

The bowels.

All the great spnewes.

These of their vertue do appett meat & alter it.

Of powvers.

Intmall

Spirituall.

Naturall.

Naturall po-  
wer.

Which do minister.

To whom is ministered.

VVhich doth  
minister.

Appetizeth.

Retayneth.

Digesteth.

Expelleth.

To vvhom is  
ministred;

{ Ingendeth.  
Nourisheth.  
Feedeth.

Power spi-  
rituall.

Working, which dilateth the heart  
and arteries and stiffeneth strength  
neth them.

Moult, which is stirred by an  
exterior cause to worke, wherof  
commeth anger, indignation, sub-  
siding and care.

Power ani-  
mall.

That which ordaineth Decerneth  
and composeth.

That moueth by voluntary mo-  
tion.

That which is called sensible,  
wherof do proceede the b. wits.

Of that vvhich  
ordayneth doe  
proceede,

{ Imagination in the forehead.  
Reason in the brayne.  
Remembraunce in the noddell.  
Appetite by heat and dryth.  
Digestion by heat & moisture  
Reteyning by cold and dryth.  
Expulsion by cold and moist.

Operations.

Spirite is an aery substance, subtil, spring  
the powers of the body, to perfourme their op-  
erations, which is deuided into

{ Naturall, which taketh his beginning of  
the liuer, and by the veynes which haue no  
pulse, spreadeth into the whole body.



## The first booke.

Altrall which proceedeth from the hart, and by the arteries oz pulses is sent into the whole body.

Animall, which is ingendred in the brayne, and is sent by the synewes throughout the body, and maketh sence oz feeling.

### Annexed to thinges naturall.

Ages, be 4.

Adolescentie to 25. yearys hoat & moyst, in the which time the body groweth.

Iuuentute vnto xl yeares hoat & dry, wherein the body is in perfect growth.

Senectute vnto lx yeares, cold & dry, wherein the body beginneth to decrease.

Age decrepite vntill the next time of life, accidentally moyst, but naturally cold and dry, wherein the powers and strength of the body be moze and moze minished.

### Coloure.

Of inward causes.

Of outward causes.

Colours of inward causes.

Of equality of humours, as be that is red and white.

Of inequality of humours, whereof do pceede blacke, fallow, pale, oz white onely.

Blacke

## The first booke.

Blacke. } doe betoken  
Redde. } domination of  
Salow. } heate.

White, colde of fleume.

Pale, colde melancholy.

Redde, abundance of bloud.

Salow, chollet citrine.

Black, melancholy or chollet adust

Of colde or heat, as Englishe  
men bee white, Moziens bee  
blacke.

Colour of our  
ward causes.

Of things accidental, as of fear,  
of anger, of sorrow, or other like  
motions.

Blacke, either of abundance of  
chollet inflamed, or of much in-  
cending or adustion of bloud.

Coloure of  
hayre.

Red hayre of much heat, not adust.

Gray hayre of abundance of me-  
lancholy.

White hayre of the lacke of na-  
turall heate, and by occasion of  
fleume putrified.

All the residue concerning things natural con-  
tained in the Introduction of Ioannitus, and  
in the little crafte of Galene, I purposely passe  
ouer for this time, for as much as it doth re-  
quire a reader having some knowledge in phi-  
losophy natural, or els, it is hard and tedious to  
bee vnderstood. Moreover this, which I haue  
written in this first table, shalbe sufficient to the



## The first booke.

conseruation of health, I mean with that which now followeth in the other tables.

### The second table.

**T**hinges not naturall bee so called, because they be no portion of a naturall body, as they be, which be called naturall thinges, but yet by the temperance of the, the body being in health, so consisteth: by the distemperance of them, sickness is induced, and the body dissolued.

The first of thinges not naturall, is ayre, which is properly of it selfe or of some materiall cause or occasion good or ill.

That which is of it selfe good, hath pure vapors and is odoriferous.

Also it is of it selfe, swift in alteration from heat and cold, wherein the body is not much provoked to sweate for heate, ne to chille for vehemency of colde.

Ayre among all thinges not naturall is chiefely to be obserued, for as much as it doth inclose vs, and also enter into our bodies, specially the most notable member: which is the hart, and wee cannot be seperated one howe from it, for the necessity of breathing and fetching of winde.

The causes whereby the ayre is corrupted bee specially three.

Influence of sondry starres.

Great standing waters neuer refreshed.

Carraru

**Carrayne** lying long aboue groundes.  
**Much** people in small rounge lying vncleanly  
 and stutishly.

VVind bringing holefome ayre.	{	North which pprolongeth lyfe, by expulſing ill va- pours.
VVind bringing ill ayre.		East is temperate & luſty. South corrupteth and ma- keth ill vapours. West is very mutable, which nature doth hate.

**Meates and drinkes.**

In meate and drinke wee muſt conſider  
 ſix thinges.

Subſtance,	Cuſtome;
Quantitie,	Time.
Quality,	Order.

Subſtance, ſome is good, which maketh good  
 iuice and good bloud, ſome is ill and ſendeth  
 ill iuice and ill bloud.

**Meates and drinkes making good iuice.**

Bread of pure flower, of good wheate ſome-  
 what leuened, wel baked, not to old, nor to ſtale.

Egges of Fesantes, hennes, partridges, new  
 layed, potched, meane betweene tere and harde.

Mylke new milked dronke faſting, wherein  
 is ſugar or the leaues of myntis.

Fesants.

Citt,

Partridges



## The first booke.

Partridges or chickens.

Capons or hennes.

Wydes of the fieldes.

Fish of stony rivers.

Meale sucking.

For the young.

Biefe not passing thre yeares.

Pigeons.

Menton of red bere.

Deale potage with mynts.

Feete of swyne or calves.

Figges rype,

Bourage.

Rapsons.

} before meales.

Languedebiefc.

Perley, Mints.

Ryce with almond milke.

Lettice, Cicoze, Grapes.

Wines good moderately taken, well fired.

Ale and biere six dayes olde, cleane brewed and  
not strong.

Mirth with gladnes.

The liuer and Braynes of hennes and chickens,  
and young geese.

Meates and drinckes making il iuyce.

Olde bieste, Olde mutton, Geese old:

Swan olde, Duckes of the kenell.

Inwardes of beastes, Blacke puddings.

The heart, liuer, and kidneis of all beastes.

The braynes and mary of the blacke bone.

Wood culuers.

Shelfishe, except creulise de eau dulce.

Checke

## The first booke.

Cheese hard, Apples and peares much bled,

Figes and grapes not ripe.

All rawe herbes except lettice, bozage & Cicoz.

Onions, } immoderately bled, specially

Garlike, } cholericke in stomaches.

Leekes, }

Wine musty and sowre.

Feare, sorrow, and penituenes.

Meates ingendring chollic.

Garlike, Onions, Bokar, Herbs, Leekes.

Mustard, Pepper, Honey, Wine much drunken,  
Sweet meates.

Meates ingendring fleume.

All slimy and cleaving meates, Cheese newe.

All fishe, specially in a fleumatike stomache.

Inwardes of beastes, Lambes flesh,

The new partes of flesh, Skynnes,

Wratnes, Lungen, Rapes, Cucumbers,

Repletton, Lacke of exercise.

Meates ingendring Melancholy.

Biese, Goats fleshe, Hares fleshe.

Goares fleshe, Salt fleshe, Salt fishe.

Colewortes, All pulse except white peason.

Browne bread course, Thicke wine.

Blacke wine, Olde cheese, Olde fleshe.

Great fishes of the sea.

Meates making thicke iulce.

Rie bread musty, Bread without leauen.

Cake bread, Sea fishe great, Shell fish.

Biese the kidneys, The liuer of a swyne.

The bones of beastes, Milke much sodden.

Rapes.



## The first booke.

Rapes, All round rotes.  
Cucumbers, Sweete wone.  
Deepe red wine, Garlike.  
Mustard, Oreganon.  
Hyssope, Baskill fennell.  
Cheese.  
Egges fryed or hard.  
Cheste nuts.  
Planchers, Figges green.  
Apples not ripe.  
Pipper.  
Rohat.  
Leekes.  
Onions.

much used.

Meetes vvhich doe hurt the teeth.

Uery harte meates.  
Pittes.  
Sweete meates and drinckes.  
Radish rootes.  
Hard meates.  
Oyle.  
Wetter meates.  
Much vomit.  
Leekes.  
Fishe fatte.  
Linnons.  
Cold wortes.

Thinges hurtfull to the eyes.

Drunkennesse.

Lecherie.  
 Muste.  
 All poultre.  
 Sweete wyne and thicke wyne.  
 Hempseede.  
 Very salt meates.  
 Garlike.  
 Onions.  
 Colewortes.  
 Radishe.  
 Reading after supper immediately.

Making great opilation.  
 Thicke milke.  
 All sweete things.  
 Rye bread.  
 Sweete wines.

Meates inflating or vvyady:

Beanes.  
 Lupines.  
 Ticer.  
 Mille.  
 Cucumbers.  
 All iuice of herbes.  
 Figgs drye.  
 Rapes.  
 Hauens raw.  
 Syllke.  
 Honey not well clarified.  
 Muste.

Things



## The first booke.

Things good for  
the head.

Cubebes.  
Calingale.  
Lignum aloes.  
Matozam.  
Baulme mintes.  
Gladden.  
Nutmegges.  
Muske.  
Rosemary.  
Roses.  
Prony.  
Hyslope.  
Syphe,  
Camomill.  
Mellilotz.  
Kewe.  
Frankinsence.

Things good for the  
heart.

Cynamome.  
Saffron.  
Cozall.  
Cloues.  
Lignum aloes.  
Perles.  
Macts.  
Baulme mintes.  
Myrabolans.  
Muske,  
Nutmegges.

Rosemary.

The bone of the heart  
of the red deere,

Matozam.  
Buglasse.  
Bourage.  
Setwal.

Things good for the  
Liver.

Wormwood.  
Withwinde.  
Agrymony.  
Saffron.  
Cloues.  
Endyue.  
Liverwort, Cyece,  
Plantayne.  
Dragons.  
Raspions great.

Things good for the  
Saunders.

Fenell.  
Violets.  
Rosewater.  
Lettice.

Things good for the  
Lunges.

Elieampne,  
Hyslope.  
Scabiose.  
Licorise.  
Raspions.  
Maydenhary.

Pentidies.

## The first booke.

Benidpes.

Almondes.

Dates.

Distaces.

Things good for the

eyes.

Eyebright.

Fenell.

Uerwayne.

Roses.

Celendine.

Agrymony.

Cloues.

Cold water.

Things good for the

stomacke.

Myrabolanes.

Nutmegges.

Organum.

Distaces.

Quinces.

Olibanum.

Wozemwood.

Saffron.

Corall.

Agrymony.

Fumatoze.

Galtingale.

Cloues.

Lignum aloes.

Waller.

Mynt.

Spodium.

The innermost skynne.

of a henneg yslar.

Coziander prepared

## THE SECOND BOOKE of quantity. Chap. 1.

**T**he quantity of meate must be por-  
tioned after the substance and qual-  
ity thereof. and according to the com-  
plexion of him that eateth.

First it ought to be remembred, that meats hoat  
and moyst which are qualites of the bloud, are  
soone turned into bloud, and therfoze much nour-  
isheth the body. Some meates doe nourishe but  
little



## The second booke.

little, hauing little consistencie with bloudde in  
theze qualities. Of them which do nourish.  
Some are more grosse, some lighter in digestiō.  
The grosse meate ingendzeth grosse bloud, but  
where it is well concoct in the stomacke and wel  
digested, it maketh the flesh more fyne, and the  
officiall members more strong then fyne meats.  
Wherefoze of men which vse much labor or ex-  
ercise, also of them which haue very cholericke  
stomackes here in England, grosse meates may  
be beaten in a great quantity: and in a cholerick  
stomacke, beefe is better digested then a chickens  
leg, for as much as in a hoate stomacke fyne  
meates be shortly adust and corrupted. Contra-  
rywise in a cold or fleumaticke stomacke grosse  
meate abideth long undigested, and maketh pu-  
trified matter: light meates therefore to such a  
stomacke be more apt and conuenient.  
The temperate body is best nourished with a li-  
tle quantity of grosse meates, but of temperate  
meates in substance and quality they may safely  
eate a good quantity. Forseere a way that they  
eate without gourmandise, or leane without ap-  
petite, and here it wold be remembered, that the  
cholericke stomacke doth not desire so much as  
he may digest, the melancholy stomacke may not  
digest so much as hee desireth, for cold maketh  
appetite, but naturall heat concocteth or boileth.  
Notwithstanding unnaturall or supernaturall  
heate destroyeth appetite and corrupteth digesti-  
on, as it appeareth in feuers. Whocuer fruits &  
herbes, specially rawe wold be eaten in a small  
quantity,



quantity, although the person be very cholericke, forasmuch as they do ingender thin watry bloud apt to receiue putrifaction, which although it be not shortly perceived of him that useth it, at length they feele it by sondry diseases which are long in coming, & shortly death, or be hardly escaped. Finally excesse of meates is to be abhorred. For as it is sayd in the booke called Ecclesiasticus. In much meate shall be sickness, & inordinate appetite shall approach vnto cholier. Semblably the quantity of drinke would be moderated, that it exceede not, nor bee equall vnto the quantity of meat, specially wyne which moderately taken, styth nature, and comforteth her, and as the sayd author of Ecclesiasticus saith. Wyne is a reioysing to the soule & body. And Theophrastus saith, in Galens worke: A large draught of wyne is ill, a moderate draught is not euill, but commodious and profitable.

Of quality of meates. Chap. ii.

**Q**uality is the complexion, that is to say, it is the state thereof, as hoat, cold, moist, or dry. And some meates be in winter cold in act, and in vertue hoat.

And it would be considered, that euerie complexion temperate and vntemperate, is conserued in his state, by that which is like thereto in fourme and degree. But that which exceedeth much in distemperance, must bee reduced to his temperance, by that which is contrary to hym in fourme or quality, but like in degree moderately vsed. By fourme is vnderstood grossenes, finenesse



## The second booke.

nes, thickenes, or thinnes, by degree, as the first, the second, the third, the fourth in heate colde, moysture, or dryth.

### Of custome.

**C**ustome in feeding is not to bee contemned, or little regarded: for those meates, to the which a man hath bene of long time accustomed, though they be not of substance commendable, yet do they sometime lesse harme then better meates, wherunto a man is not vsed: Also the meates & drinkes, which do much deleyte hym that eateth, are to be preferred before y<sup>e</sup> which is better, but more vnfauery. But if the custome be so pernicious, that it needes must be left, then would it be withdrawen by little and little in tyme of health, & not of sickness. For if it should bee withdrawen in tyme of sickness, nature should susteine treble detriment, first by the griefe induced by sickness, secondly by receiuing of medicines, thirdly by forbearing the thing wherein shee deleyteth.

### Of the temperature of meates to bee receiued. Cap. 4.

**T**o kepe the body in good temper, to the whose naturall complexio is moist, ought to be geuen meates that be moist in vertue, or powre, contrarywise to them, whose naturall complexion is dry, ought to be geuen meates dry in vertue, or powre. To bodies vntemperate, such meates

or drinks, which be in power contrary to the dis-  
temperance, but the degrees are alway to bee consid-  
ered as wel of the temperance of the body, as  
of the meats. For where the meats do much ex-  
ceede in degree the temperature of the body, they  
annoy the body in causing distemperance. As  
hoat wyne, pepper, garlike, onions, and salte,  
be noysfull to them which bee cholericke because  
they bee in the highest degree of heate and dryth  
aboue the iust temperance of mans body in that  
complexion. And yet bee they often tymes hole-  
some them which be fleumaticke. Contrarywise  
cold water, cold herbes, and cold fruites, modes-  
rately used, be holesome to cholericke bodies, by  
putting away the heate, exceeding the naturall  
temperature, and to them which be fleumaticke  
they be vnholesome, and doe bring into them dis-  
temperance of cold and moist.

What distemperance happeneth by the  
excesse of sundry qualities in meats  
and drinkes, Cap. 5.

Meats. Cold, do congele and mortify.  
Moist do putrify and hasten age.  
Dry, sucketh by naturall moisture.  
Clamy stoppeth the issue of vapors & ve-  
rine, & ingendreth rough fluxum & gravel.  
Fat and oily swimmeth long in the  
Stomacke and bringeth in lothsomnes.  
Bitter, doth not nourishe.  
Sate, do fret much the Stomacke.

D.

Par:



## The second booke.

Harsh like the salt of wyde frutes doe  
constipate and restrayne.

Sweete chaseth the bloud, and causeth o-  
pilation of stoppings of the pores, &  
conduites of the body.

Cowder cooleth nature, & hasteneth age.

*What commodity happeneth by the  
moderate vse of the sayd quality of  
meates and drincke.*

### Cap. 6.

Cold asswageth the burning of chollic.

Moist humecteth that which is dryed.

Dry consumeth superfluous moisture.

Clammy thickeneth that which is subtil  
and pearcing.

Meates. Bitter cleneth and wipeth of, also mol-  
liseth and expelleth flegme.

Salt relentech flegme clammy, and  
dryeth it.

Fat and buttyous, nourisheth and ma-  
keth soluble.

Stiptike or rough on the tongue bind-  
eth and comforteth appetite.

Sweete doth clese, dissolve, & nourish.

## Of fruites Chap. 7.

**F**or as much as before that tillage of corne was invented, and that deuouring of flesh and fische was of mankinde bred, men undoubtedly liued by fruites, and nature was therewith contented and satisfied, but by change of the diet of our progenitors, ther is caused to be in our bodies such alteration, from the nature, which was in man at the beginning, that now al fruites generally are noysful to man, and do ingender ill humours, and be oftentimes the cause of putrid fevers, if they be much & continually eaten. Notwithstanding vnto them, which haue abundance of chollet, they be sometime conuenient to repress the flame which proceedeth of chollet. And some fruites which be aspricke or binding in tast, eaten before meales, do bind the belly, but eaten after meales, they be rather laxative. Now shall it be expedient to write of some fruites particularly, declaring their noysful qualities in appearing of nature, and how they may be used with least detrement.

## Of Gourds.

**G**ourds rawe be vnpleasant in eating, fill the stomacke, and almost neuer digested, Galen de as therfore he that must needs eat them, must boile them, roast them, or fry them, euery way they bee without fauour or tast, & of thers proper nature they geue to the body cold & moist nourishment, and that very litle, but by reason of the apperance  
D it. nisse



## The second booke.

ness of theſe ſubſtance: and becauſe all meates which be moſt of theſe nature, be not byndyng, they lightly paſſe forth by the belly. And being well ordered, they will bee meeteſt concoct, if corruption in the ſtomacke doe not prevent them: they be cold and moiſt in the ſecond degree.

### Of Melons and Pepons.

**M**elons and Pepons be almoſt of one kind, but that the Melon is round like an apple, and the innermoſt part thereof, where the ſeedes are conceived, is uſed to be eaten. The Pepon is much greater, and ſomewhat long, and the inner part thereof is not to be eaten. They both are very cold and moiſt, and do make ill triſte in the body, if they bee not well digeſted, but the Pepon much more then the Melon, they doe leaſt hurt, if they be eaten a ſore meales. Albeit if they doe ſtinde in the ſtomacke ſleum, they be turned into ſletime, if they ſtinde choller, they be turned into choller. Notwithſtanding, there is in them the vertue to cleaſe and to prouoke byrnes: they be cold and moiſt in the ſecond degree.

### Cucumbers.

Galen de  
anima, 2.

**C**ucumbers doe not exceede ſo much in moiſture as Melons, & therefore they bee not ſo ſoone corrupted in the ſtomacke. But in ſome ſtomackes, being moderately uſed, they doe diſgeſt well, but if they bee abundantly eaten, or much

much vsed, they ingender colde and thicke humours in the veynes, which neuer or seldome is turned into good bloud, and sometime bringeth in fevers. Also they abate carnal lust. The seeds as well thereof, as of Melons and Gourds, being dyed and made cleane from the huskes, are very medicinable agaynst sicknesses proceeding of heate, also the dyspeuticke or lette in passage they be colde and moyst in the second degree.

#### Dates.

**B**e hard to digest, therefore being much eaten and not well digested, they annoy the heade, and cause gnawing in the stomacke, and maketh grosse tyme, and sometime cause obstructions, or stoppings in the liuer and spleene.

And where there is inflammation or hardness in the body they are unholesome, but being well digested and temperately vsed, they nourish and make the flesh firme, and also bindeth the belly, olde dates bee hoare and drye in the first degree, new gathered are hoate & moyst in the first degree.

#### Of Figges.

**F**igges eaten doe shortly passe out of the stomacke, and are soone distributed into all the partes of the bodye, and haue the power to cleanse specially grauell, being in the rarnes of the backe: but they make no substantiall nourishment, but rather somewhat loose and wpendre, but by their quick passage, the winde is soone dissolued. Therefore if they be ripe, they do least

Do ill.

harme



## The second booke.

harmes of any frutes, or almost none. Dye figs and olce, are more hote and moyste than newe gathered, but being much eaten they make yll bloud and iuyce, and as some do suppose, do ingender Lice: and also annoyeth the liuer and the spleene, if they be inflamed: but hauing the power to attenuate or make humours currante, they make the body soluble, & do cleanse the reins. Also being eaten before dinner with ginger or pepper, or powder of Time, or Pengerotat: they profite much to them which haue opilations or harde congealed matter in the inner parts of the body, or haue distillations or reburres faing in to the breast and stomack. Green figges are hote and moist, old figges are hote in the first degree, and drye in the second.

### Of Grapes, and Raysons.

**G**rapes do not nourish so much as figges, but being ripe, they make not much ill twice in the body: albeit newly gathered they trouble the belly, & filleth the stomacke with wynd, therefore if they be layed by a while, or they be eat they are the lesse noysfull. Sweete grapes, are hotted, and do lose somewhat, and make a man thirsty. Sowre grapes are cold, and do also loose, but they are hard of digestion, and yet they doe not nourish. They which are in taste bitter or harreshe, be like to them that are sowre. Raysons doe make the stomacke firme and strong, and do prouoke appetyte, and do comforte weak bodies:

being eaten afore meales, they be hote in the first degree, and moist in the second.

Of Cherries.

**C**herries if they be sweete, they do some slippe down into the stomacke, but if they be sowre or sharp, they be more holesome, and do loose: if they be eaten fresh and newly gathered, they be cold and moist in the first degree.

Of Peaches.

**P**eaches doe lesse harme, and doe make better iuice in the body, for they are not so soone corrupted being eaten: of the iuice of them may be made a syrope very holesome against the distemperance of cholley, wherof proceedeth a stinking breath, they be cold in the first degree, and moist in the second.

Of Apples.

**A**ll apples eaten soone after they be gathered, are cold, hard to digest, and do make ill and corrupted bloud, but being wel kept untill the next winter, or the year following, eaten after meales, they are right holesome, & doe conserue the stomacke, & make good digestion, specially if they be roasted or baked, most properly in a cholericke stomack: they are best preserved in hony, so that one touch not an other. The rough tasted apples are holesome, where the stomack is wake by distemperance of heate or much moisture. The bitter apples, where the griefe is increased. The sowre

Dist.

apples



## The second booke.

apples, where the matter is congealed or made  
thicke with heate: in distemperature of heat and  
dryth by drynking much wine, they haue bene  
found commodious being eaten at night going  
to bed, without drynking to them, they be colde  
and moyst in the first degree.

### Of Quinces.

**Q**uinces be cold and drye eaten afore meales  
they bynde and restrayne the stomake, that  
it may not digest well the meat, except that they  
be rosted or sodden, the core taken out and mixed  
with honny claryfied, or sugar, then they cause  
good appetite, and preserueth the heate from  
drunkenness, taken after meate, it closeth and  
draweth the stomake together, and helpeth it  
to digest, and mollifyeth the belly, if it be aboun-  
dantly taken, they be cold in the first degree, and  
drye in the beginning of the second.

### Of Pomegranates.

**P**omegranats be of good iuice, and profitable  
to the stomack, specially they which are swete:  
but in a hoat-feuer, they that are sowre bee more  
expedient and holesome, for than the swete doth  
incende heate, and pusse by the stomack.

### Of Peares.

Peares

**P**ears are much of the nature of apples, but they are heavier: but taken after meales roasted or baken, they are not vnhollesome, and doe restrainne and knyt the stomacke being ripe: they be colde and moist in the fyrst degree.

## Medlars.

**M**edlars are colde and dry, and constrictiue of strapping the stomacke, and therefore they may be eaten after meales, as a Medicine, but not vsed as meate, for they ingender melancholy: they be colde and drye in the seconde degree.

## Walnutties.

**W**alnutties, if they bee blanched, are supposed to bee good for the stomacke, and somewhat loosing the belly mixt with Sugar, they doe nouryshe temperately. Of two drye nuts as many segges, and xx. leaues of Rew, with a graine of salt, is made a medicine whereof if one do eate fasting, nothing which is venemous may that day hurt him, and it also preserveth against the pestilence, and this is the very right Micht-date, they bee hot and dry in the second degree, after some opinions hot in the third degree, dry in the second.

## Filberd and hasyll nuttes.

They be moze strong in substance, then wal-  
nuttes



## The second booke.

Wattes, whereof they are not so easely or soone digested. Also they do inflate the stomacke, and cause headache, but they ingender faite. And if they be rosted, they be good to restrayne reumes. Also eaten with pepper, they are good agaynst tormentes of the belly, and the stopping of vynes. They be hot and drye in the first degree.

### Of Almondes.

They do excreust and clyse without any binding, wherfore they purge the breast & lungs, specially bitter Almondes, also they do mollify the belly, prouoke sleepe, and causeth to pisse well. 5. or 6. of them eaten afore meate kepe a man from being dronke: they be hot and moist in the first degree.

### Of Chestnutes.

They being rosted vnder the embers, or boate ashes, doe nourish the body strongly, and eaten with honey fasting, do helpe a man of the cough.

### Of Prunes.

Of the gardenz & type, do dispose a man to the loose, but they doe bring no maner of nourishment. To this fruite like as to figges this property remaineth, that being dyed they doe profite: the Damaske prune rather bindeth then looseth.

looseth, and is more commodious unto the stomack, they be cold and moyst in the third degree.

## Olyuer.

**C**ondite in salt licour, taken at the beginning of a meate, both corrobore the stomacke, stirreth appetite and looseth the belly being eaten with vineger. They which be ripe are temperately hot, they which be greene are cold and dry.

## Of Capers

**T**hey nourish nothing after that they be salted: but yet they make the belly loose, a purger of urine, which is therein contained. Also stirreth appetite to meate and openeth the obstructions, or stopping of the liuer and spleene, being eaten with oximel, before any other meate, they be hot and dry in the second degree.

## Orenge.

**T**he ryndes taken in a litle quantity do comfort the stomack wherein it digesteth, specially condite with suger, and taken fasting in small quantity. The iuice of Orenge hauing a roll of bread put into it, with a litle powder of mynne, suger, and a litle cinamome maketh a very good sauce to prouoke appetite. The iuice eaten with suger in a hote feuer, is not to be discommended. The rynde is hote in the first degree, and dry in the second, the iuice of them is cold in the second degree, and dry in the first.



## The second booke.

### Herbes vsed in potage, or to eate. Chap. 2.

**G**enerally al herbes rawe, and not sodden, do engender cold and watry iuice, if they be eate customably or in abundance, albeit some herbes are moze comestible, & lesse harme vnto nature, & moderately vsed, maketh meetely good bloud.

#### Lettice.

**A**mong all herbes none hath so good iuice as lettice, for some men doe suppose that it maketh aboundance of bloud, albeit not very pure or perfitt: it doth set a hoat appetite: and eaten in the euening it prouoketh sleepe: albeit, it neither doth loose, nor bind the belly of his own properie. It increaseth milke in a womans breast, but it abateth carnal appetyte, and much vsing thereof burthens the eyesight. It is colde and moyse temperately.

#### Coleworttes and Cabages.

**B**efore that auarice caused Marchauntes to stretch out of the East and South partes of the worlde, the traffike of spice, and sondre drugges to content the vnfaciablenesse of wanton appetites. Coleworttes for the vertues supposed to bee in them were of such estimation, that they were iudged to be a sufficient medicine agaynst all diseases, as it may appeare in the booke of wyse CATO wherein he speaketh of  
this.

husbandry. But now I will no more remember, than shall be required, in that which shall be used as meate, and not pure Medicine. The iuyce thereof hath vertue to purge: The whole leaues being halfe sodden, and the water poured out, and they being put escones into hote water, and sodden untill they bee tender, so eaten they doe bynde the belly. Some do suppose if they be eaten rawe with vineger before meate, it shall preserve the stomacke from staruetyng, and the head from drunkenness: al be it, much vsing of them bulleth the sight, except the eyes bee very moist. Finally the iuyce that it maketh in the body, is not so commendable, as that which is ingendred of lettice. It is hot in the first degree, and dry in the second.

### Of Cycory or Suckory.

**I**t is like in operation to Lettise, and tempereth chollet wonderfully, and therefore in all cholericke feuers, the decoction of this herbe, or the water thereof stilled, is right expedient. Semblably the herbe and roote boyled with flesh that is fresh, being eaten, keepeth the stomacke and head in very good temper. I suppose that Southwille and Dentidellon be of like qualities, but not so conuenient to be used of them which are hote, because they are wyld of nature and more bitter, and therefore causeth fastidiousnesse or lothsomnesse of the stomacke. It is cold and dry in the second degree.

Endise



## The second booke.

### Endiue and Scariole.

**B**e much like in their operations to Escor, but they are more convenient to medicine then to meate. Albett Scariole called white Endiue, hauing the toppes of the leaues turned in, and layed in the earth, at the latter end of sommer, & covered, becommeth white and cryspe, like to the great stalkes of cabage lettrice, which are in winter taken by & eaten. And to them that haue hoate stomackes and dys, they be right holcsome, but being to much vsed or in very great quantity, they engender the humors which maketh the chollicke, they be cold and moist in the first degree.

### Mallores.

Calender  
mar. 2.

**A**re not colde in operation, but rather somewhat warme, and haue in them a suppernes. Wherefore being boyled & moderat y eaten with oyle and vineger, they make metely good concoction in the stomack, and causeth the superfluous matter therein easily to passe, and cleareth the belly. It is heat and moist in the first degree.

### VWhite beets.

**A**re also aduersus and looseth the belly, but much eaten annoyeth the stomacke, but they are right good against obstructions or stopring of the liuer, if they be eaten w vineger or mustarde, likewise it helpeth the Spleene. It is colde in the first degree, and moist in the second.

Purslane

Purslane.

Doth mitigate the greate heate in all the inward partes of the body, semblably of the heade and eyes; also it represseth the rage of Clems, but if it be preserved in salte or brine, it heateth and pourgeth the stomacke. It is colde in the third degree, and moyst in the second.

Charuayle.

Is very profitable unto the stomacke, but it may not susteyne very much boyling, eaten with vinegar, it prouoketh appetite, and also brine. The decoction thereof drunke with wine cleanseth the bladder.

Sorrell.

Being sodden it loseth the helpe. In a time of pestilence, if one being fasting, do chewe some of the leaues, and sucke down the iuyce, it maruailously preserveth from infections, as a new practitioner called Guainerius doth wyse. And I my selfe haue proved it in my householde. The seedes thereof brayed and drunke with wine and water, is very holtsome against the collick & fretting of the guttes: it stoppeth fluxes, & helpeth the stomacke annoyed with repletion. It is cold in the third degree and dry in the second.

Persley.

Is very conuenient to the stomacke, and comforteth appetite, and maketh the breath sweete, the seedes and root maketh brine to passe well. and breaketh the stone, dissoluth wundes: the rootes boyled in water, and therof cyamel being made



## The second booke.

made, it dissolueth fleume, and maketh good digestion. It is hoat and dry in the thyrde degree.

Fenell.

Galen simplicide  
medicamen  
i. 3. ca. 7.

Being eaten the seede or roote maketh abundance of mylke, lykewyse drunke with Pysant orale. The seede somewhat restraneth flux, prouoketh to pisse, and mittigateth frettinges of the Remacke and guttes, specially the decoction of the roote, if the matter, causing fretting, bee cold, but if it be of a hoat cause, the vse therof is dangerous for inflammation or exulceration of the raynes or bladder. It is hoat in the thyrde degree, and dry in the first.

Anyle seede.

Maketh sweete breath, prouoketh vyne, and dryueth downe thynges cleauyng to the raynes or bladder, stirreth vp courage, and causeth abundance of mylke. It is hoat and dry in the thyrde degree.

Beanes.

They make wynd, how so euer they be ordered: the substance which they do make is spongy, and not firme, all bee it they be absteriue, or cleansing the body, they tary long ere they be digested, & make greasse iuyce in the body: but if onions be sodden with them, they be lesse noysfull.

Peason.

Are much of the nature of beanes, but they be lesse windy, and passeth faster out of the body, they bee also absteriue, or cleansing, specially white Peason, and they also cause meete good

nett-

nourishing the huskes taken away. And the  
broth wherein they be sodder, clemeth right well  
the raynes and bladder.

Rape rootes, and Nauevves. Cap. 9.

The iuice made by them is verr grosse, & there-  
fore being much eatē, if they be not perfectly cō-  
coct in the stomacke, they do make crude or raw  
iuice in the veynes. Also if they be not well boy-  
led, they cause windes, and annoy the stomacke,  
and make sometime scettringes: if they bee well  
boyled first in cleane water, and that being call  
away, the second time with fat flesh, they nou-  
rish much, and do neither loose nor bind the bel-  
ly. But nauevves doe not nourishe so much as  
Rapes, but they be euen as wyndy.

Turnepes.

Bring well boyled in water, and after with fatte  
flesh, nouriseth much, augmenteth the seede of  
men, prouoketh carnall lust. Eaten rawe they  
stir vp appetite to eate, beyng temperatly vsed,  
and be conuentent vnto them which haue puri-  
fied matter in theyr breastes or lunges, causing  
them to spit easely, but being much and often  
eaten, they make raw iuice and windines.

Parfnepes and Carrets.

They do nourish with better iuice then the o-  
ther rootes, specially carrets, which are hoate &  
drye, and expelleth wynde. Notwithstanding,  
much vsed they ingender ill iuice, but carrettes  
E. lisse

Gal. simp.  
medica.  
lib. 7.



## The second booke.

lesse then parsnepes, the one and the other expelleth vyene. Radish rootes.

Haue the vertue to extenuate or make thynne and also to warme. Also they cause to breake wind, and to pisse: Being eaten afoze meales: they let the meate that it may not disceide, but being eaten last, they make good digestion and looseth the belly, though Galenus writte contrary. For I among diuers other by experience haue proued it. Notwithstanding they bee vnholysome for them that haue continually the gout or paine in the ioyntes.

### Garlicke.

It doth extenuate and cut grosse humoures, and stympe, dissolueth grosse wyndes, and heateth all the body, also openeth the places which are stopped generally where it is wel digested in the stomake: it is holysome to diuers purposes, specially in the body, wherein is grosse matter, or much cold enclosed, if it be sodden vnill it looseth his tartnesse, it somewhat nourisheth, and yet looseth his property to extenuate grosse humours, being sodden in milk it profiteth much agaynst distillations from the heade into the stomake.

### Onions.

Do also extenuate, but the long onyons more then the round, the red more then the white: the dry more then they which be greene: also rawe more then sodden, they stirre appetite to meate and put away lothsomenes, and loose the belly, they quicken sight, and being eaten in great abundance with meate, they cause one to sleepe sounde.

Soundir.

Leekes.

Be of yll iulce, and doe make troublous dreames, but they do extenuate and clense the body and also make it foliuble, and prouoketh vyne. Moreover it causeth one to spitte out easily the fleume which is in the breast.

Sauge.

It heateth, and somewhat bindeth, and therewith prouoketh vyne, the decoction of the leaues and braunches being dronke. Also it stoppeth bleeding of wounds, being laid vnto them. Moreover it hath bene proued that women, which haue bene long time without children, and haue dronke ten ounces of the iulce of sauge, with a grayne of salt, a quarter of an houre before that they haue compaigned with their husbands, haue conceiued at that time.

It is hoate and dry in the third degree, the being thereof is good against palfets.

Hople.

Doth heat and extenuat, whereby it digresth stymy fleume, being prepared with figges, it pourgeth fleume downewarde, with honye and water vppward, boyled in vineger it helpeth the tothache, if the teeth be washed therewith, it is hoat and dry in the third degree.

Bourage.

Comforteth the hart and maketh one mery, eaten raw before meals, or layd in wine that is dronke. Also it mollifyeth the belly and prepareth to the stoule. It is hoat and moist in the middle of the fyrst degree.

Cii.

Sauery.



## The second booke.

### Sauery.

Þourgeth fleume, helpeth digestion, maketh quicke sight, prouoketh vyne, and stirreth carnall appetite. It is hot and drye in the thyrde degree.

### Rokas.

Heatech much, and increaseth the seede of man, prouoketh courage, helpeth digestion, and somewhat loseth. It is hot and moist in the seconde degree.

### Time.

Dissolucth windes, breaketh the stone, expelleth vyne, and ceaseth frettinge. It is hot and drye in the third degree.

### Penitoyall.

Doth extenuat, heat, and decoct, it reformeth the stomacke oppressed with fleume, it doth recomfort the fayne spirite, it expelleth melancholy by siege, and is medicinable agaynst many diseases. It is hot and drye in the third degree.

### Tounecreesse.

Paulus discommendeth, saying, that it resisteth concoction, and hurteth the stomacke, and maketh ill iuice in the body: taken as medicine, it helpeth many diseases. It is hot and drye in the third degree.

### Rosemary.

Hath the vertue to heat, and therefore it dissolucth humours congealed with cold: it helpeth agaynst palseie, falling sickness, olde diseases of the breast, tormented w<sup>th</sup> fretting, it prouoketh vyne & sweat: it helpeth the cough, taken with pepper and hony, it putteth away toothache, the roote being chewed, or the iuice thereof put into  
the

the tooth being burned, the fume thereof resisteth the pestilence: the rynd thereof sodden or burned, the fume receiued at the mouth, stoppeth the reume which falleth out of the heade into the cheekes or throat, which I my self haue proued: the greene leaues brused, doe stoppe the Hemoroides, if they be layd vnto them. That herbe is hoat and dry in the thyrd degree.

Spices growing out of this realme vsed in meate and drinke, Cap. 10.

### Pepper.

**B**lacke pepper is hottest, and most dry, white peper is next, long pepper is most temperate. The generall property of all kyndes of pepper is to heat the body, but as Galen sayth, it percerth downward, and doth not spread into the veynes, it helpeth digestion, expulseth vyane, and it helpeth against the diseases of the breast, proceeding of cold. It is hoat in the first degree, and dry in the second.

### Ginger.

Heateth the stomacke, and helpeth digestion, but it heateth not so soone as pepper: but afterward the heat remaineth longer, and causeth the mouth to be moyll. Being greene or wel confectioned in syrope, it comforteth much the stomacke and heade, and quickeneth remembrance, if it be taken in the morning fastag. It is hoat in the second degree, and dry in the first.

### Cust.

### Saffron.



## The second booke.

### Saffron.

Somewhat bindeith, heateth and comforteth the stomacke, and the hart specially, and maketh good digestion, being eaten or dronken in a final quantity. It is hot in the second degree, & dry in the first.

### Cloues.

Hath vertue to comfort the Sinewes, also to consume and dissolue superfluous humours. They be hot and dry in the third degree, sodden with milke, it comforteth the debility of nature.

### Maces

Dioscorides commendeth to be dronk against spitting of bloud, and bloudy fluxes, and excessive lares. Paulus Aegineta addeth to it, that it helpeth the colic. They be hot in the 2. degree and dry in the 3. degree. It is to the stomacke very commendous, taken in a little quantity.

### Nutmegges.

With their sweete odour comfort and dissolue, and sometime comforteth the power of the sight, and also the braine in cold diseases, and is hot and dry in the second degree.

### Of bread. Cap. 11.

**B**read of fine flower of wheate, hauing no leauen, is slowe of digestion, and maketh fiery humours; but it nourisheth much: if it bee leauened, it digesteth sooner.

Bread hauing much branne, filleth the belly with excrementes, and nourisheth little or nothing, but shortly discendeth from the stomacke. The meane betwene both, sufficiently leauened, well

well moulded, and moderately baken, is the most  
hollome to euerie age. The greatest Loues doe  
nourish most faste, for as much as the fyre hath  
not exhausted the moisture of them. Hot bread  
slowly passeth. Barly bread clenseth the bodie,  
and doth not nourish so much as wheat, and  
maketh colde iuyce in the body.

## Offlesh. Cap. 12.

**B**rete of England to Englishmen, which are  
in health, bringeth strong nourishing: but it  
maketh grosse bloud, and ingendyeth melancoly:  
but being of yong Dren, not exceeding the age  
of foure yere, to them which haue cholerick stom-  
aches, it is more conuenient then chickens, and  
other like fine meates.

## Svynes flesh.

About all kindes of flesh in nourishing the  
body, Galen most commendeth porke, not being  
of an olde swine, and that it be well digested of  
him that eateth it. For it maketh best iuyce, it is  
most conuenient for yong persons, and them  
which haue sustayned much labour, and there-  
with are fatigate, and become weake. Yung  
pigges are not commended, before that they be  
one moneth olde, for they do breed much super-  
fluous humours.

## Lambe.

Is very moist and fleumaticke, wherefore it is  
not conuenient for aged men, except that it be  
very dry roasted, nor yet for them, which haue in  
theyr stomaches much flume.



The second booke

Mutton.

Galen de a-  
lium. 2.

Galen doth not commend it, notwithstanding experience proueth here in this Realme, that if it be young, it is a right temperate meate, and maketh good iuice: and therefore it is vsed more then any other meate in all diseases. And yet it is not like good in all places, nor the shepe which beareth finest woll, is not the sweetest in eating, nor the most tender. But I haue found in some countreys mutton, which in whiteness, tendernes and sweetenes of the fleshe, mought be well nigh compared to kynd, and in digestion haue proued as wholesome. Kid and Veale.

Of Galen is commended next vnto pork, but some men do suppose, that in health and sickness they be much better then pork, the iuice of them both being more pure. And here it is to be noted, that of all beastes, which be dry of theyr nature, the youngest be most wholesome: of them that are moist, the eldest are least hurtfull.

Hare, Cony.

Maketh grosse bloud, it dryeth and stoppeth, but yet it prouoketh a mā to pisse. Cony maketh better and more pure nourishment, and is sooner digested then hare. It is well proued, that there is no meate more wholesome, or that more cleane firmly, and temperatly nourisheth then rabbits.

Deere red and fallowe.

Hypocrates affirmeth that fleshe, of harts and bindes to bee ill iuice, hard of digestion and dry, but yet moueth vyne. Of fallowe deere, he nor any other old wyter doth speake of, as I remember. I

Hippo. de  
ratione vi-  
tus. li. 2.

ip. 19.

li. 28.

her. I suppose, because there bee not in all the world, so many as be in England, where they consume a good part of the best pasture in y<sup>e</sup> realme, and are in nothing profitable, saving that of the skinner of them is made better leather then is of Calves, the hunting of them being not so pleasant as the hunting of other venery or vermine, the flesh much more unholesome and unpleasant then of a red deere, engendring melancholy, and making many fearful dreams, and disposeth the body to a fever: if it be much eaten: notwithstanding y<sup>e</sup> fat therof (as some learned men have supposed) is better to be digested then y<sup>e</sup> leane.

## Of Birdes.

**T**he flesh of all byrdes is much lighter, than the flesh of beasts, in comparison most especially of those foules which trust most to theyr winges, and do breede in high countreys.

Capons, hennes and chickens.

**T**he capon is aboue all other foules praised: for as much as it is easily digested, and maketh little ordure, and much good nourishment. It is commodious to the breast and stomacke. Hennes in winter are almost equall unto the capon: but they doe not make so strong nourishment. Auicen sayth, if they be rosted in the belly of a kid or lambe, they will bee the better. Chickens in summer, specially if they be cockrels, are very conuenient for a weakke stomacke, and nourisheth a litle. The fleshe of a cocke is hard of digestion, but the broth, wherein it is boyled, looseth the belly, and hauing sodden in it colicworke

Dalpo:



## The second booke.

**Polypodium or Cartamus**, it purgeth ill humours, and is medicinable agaynst goutes, toincke ache, and fevers, which come by courses.

Fesaunt.

Exceedeth all foules in sweetenesse, and holmesomes, and is equall to a capon in nourishing: but he is somewhat dryer, and is of some men put in comparison, meane betweene a henne and a partriche.

Partriche.

Of all foules is most soonest digested, and hath in him much nutrimente, comforteth the brayne, and maketh seede of generation, and resisteth lust, which is abated.

Quayles.

Although they bee of some men commended, yet experience proueth them to encrease melancholy, and are of small nourishing.

Larkes.

Be as well the fleshe as the broth very holmesome: eaten roasted, they doe much helpe agaynst the colicke, as Dioscorides sayth.

A Plouer.

Is slow of digestion, nourisheth little, increaseth melancholy.

Blacke birdes or oufyle.

Among wilde foule hath the chiefe prayse, for lightnes of digestion, and that they make good nourishment, and little ordure.

Sparrowes.

Be hard to digest, and are very heat, and stirreth up Venus, and specially the brayns of them.

V Wood-

V Voodcockes.

Are of a good temperaunce, and mettely light  
in digestion.

Pygeons.

Be easily digested, and are very holefome to  
them, which are fluxmaticke, & pure melancholy.

Goose.

Is hard of digestion, but being yong and fat,  
the winges be easy to digest in a whole stomack,  
and nourisheth competently.

Ducke.

Is hotter then goose, and hard to digest, and  
maketh worse iuice, saving the brawnes on the  
breast bone, and the necke, is better then the rem-  
nant.

Crane and Bustarde.

Crane is harde of digestion, and maketh fil-  
turyce, but being hanged vp long in the ayre he is  
the lesse vnholosome. Bustard being fat, and kept  
withoute weate a day or two afore that he be kil-  
led, to expulse his durt ure, and then drawen, and  
hanged as the Crane is, being roasted or baken,  
is a good meat, and nourisheth wel, if he be wel  
digested.

Hearon, Byttour, Shouelar.

Being yong and fat, be ligher digested then  
the Crane, & y Byttour sooner then the Hearon.  
And the Shouelar sooner then any of them, but al  
those fowles must be eaten with much Ginger  
or Pepper, and haue good olde wine drunk after  
them, and so shall they be more easily digested,  
and the iurce coming of them be the lesse nau-  
full.

The



## The second booke.

### The partes and members of byrdes and beastes. Cap. 13.

The wyngs, brawns, and neck of geese, capons, hennes, fesaunt, partrich, & small byrdes being fat, are better then the legs in digestion, & lighter in nourishment. Of wildfoule & pigeons, being fat, the legges are better then the wynges, the brawnes, of durke, trale & wygeon except, which is better to digest then the residue.

#### The gysar or stomacke.

Of a goose or hen, being fat with branne and mylke, being well sodden or made in poulder, is good for the stomacke, in making it strong to digest, and nourisheth competently.

#### The liuer.

Of a Capon, hen, fesaunt, or goose being made fatte with milke mixte with theyr meate is not onely easy to digest, but also maketh good iuice, and nourisheth excellently. But the liuers of beastes be ill to digest, passeih slowly and maketh grosse bloud, but it is strong in nourishing.

#### The inward of beastes, as tripes and chitterlinges.

The flesh of them is more hard to digest: and therfore although they be wel digested, yet make they not iuice naturally sanguine or cleane, but raw iuice, and cold, and it requirerh a long time to be conuerted into bloud.

#### The lunges or lightes.

Are more easie to digest then the liuer, and lesse nourisheth, but the nourishment that it maketh,

keeth, is fleumaricke. Albeit the langes of a fox,  
is medicinable for them, which haue sicknes of  
the langes.

The Splene or Mylc.

Is of ill iuice, for it is the chamber of melancoly.

The heart.

Is of hard flesh, and therefore is not soone digested,  
nor passeth shortly, but where he is well digested,  
the iuice that it maketh is not to bee dis-  
prayed.

The Brayne.

Is fleumaticke, of grosse iuice, slow in digesting,  
noxious to the stomacke, but where it is well di-  
gested, it nourisheth much.

Marow.

Is more delectable then the brayne, it is ill for  
the stomack, but where it is well digested, it nou-  
risheth much.

The stones and Vdders.

Being well digested, do nourish much, but the  
Vones are hotter with their moistnes, the vdders  
cold and fleumaticke: they both do increase seede  
of generation, but the bloud made of the vdder,  
is better then that which commeth of the Vones,  
except it be of calues and lambs. Also the Vones  
of cockes, maketh commendable nourishment.

The heade.

The flesh thereof nourisheth much, and augmen-  
teth seede, but it is slow of digestion, and noyeth  
the stomacke, but to them which vse much exer-  
cise, it is not commendable.

Tongue.

Is of a sponge and sanguine substance, but  
the



## The second booke.

the kernells and gristle which are in the rootes  
if they be well digested they make good nourish-  
ment, if they be not well digested they make fluxum

### The feete.

Being well boyled and tender in a hole Cow  
marke, digested well and maketh good iuce and  
passeth forth easily. Galen commenteth the feete  
of swyne, but I haue proued, that the feete of a  
yong bulloke tenderly sodden and laide in sawse  
2. daies or 3 and eaten cold in the euening haue  
brought a cholerick stomack into a good digesti-  
on and sleepe: and therewith hath also expelled  
salt fluxum and choller: and this haue I founde  
in my selfe by often experience, alway forscene  
that it may be eaten before any other meat with-  
out drinking immediately after it.

### Of fishe generally Cap. 14.

**T**he best fish after the opinion of Galen, is that  
which swimmeth in a pure sea and is tossed  
and lift vp with winds and sourses. The more  
cauline that the water is, the worse is the fishe.

They which are in muddy waters, do make  
much fluxum and ordure, taken in fennes and di-  
ches bee worst, being in riuers and swift, be  
som. tyme commendable: All be it generally a  
kindes of fish maketh more thinner blood the  
flesh, so that it doth much nourish, and it do-  
the sooner passe over by vapours: so a hot cho-  
lericke stomack, or in feuer, for eyme they bee  
holseme, being new, fresh, and not very hard

In substance or limpe, hard fish is hard of digestion: but the nourishment therof is more firme, then that which is soft: those which haue much grosse humours in them, are best powdered.

Of Butter. Chap. 15.

**B**utter is also nourishing, & profiteth in them which haue humours superfluous, in the breast or lunges, and lacketh ryping and cleansing of them, specially if it be eaten with sugar or honey. If it be wel salted, it heateth & cleaseth the more.

Of Cheese. Cap. 16.

**C**heese by the whole sentence of all auncient wryters, letteth digestion, & is enemy vnto the stomacke. Also it ingendzeth ill humours, & breedeth the stone: the cheese which doth least harme is soft cheese reasonably salted, which some men do suppose, nourisheth much.

Of Eggs. Cap. 17.

**E**gges of Fesantes, hennes, & Partriches be of all other meates most agreeable vnto nature, specially if they bee newe laide: if they bee reere, they do cleanse the throte & the breast. If they be harde, they be slowe in digestion: but beyng once digested, they do nourish much. Sheane be betweene reere and hard, they digest conveniently, and nourish quickly. Egges well poched, are better then rosted. If they be fryed hard, they bee of ill nourishment, and do make stinking fumes in the stomacke, & do corrupt other meates, with whom they be mingled.

They bee most hellesome, when they be poched.



## The second booke.

and moist vnholosome, when they be fryed. Dioscorides sayth. If they be supped warme, before any other meate, they do heale the greefes of the bladder and rannes made with grauell. Also sozenes of the cheekes and throte, and spitting of blood: and they be good agaynst catarres of killing out of the head into the stomacke.

Of drinckes, and first of vvater.

**V**ndoubtedlye water hath preheniunce aboue all other licours, not only because it is an element, that is to say, a pure matter, whereof all other licours haue their originall substance, but also for as much as it was the very naturall and first drinke to all maner of creatures.

Wherfore the saying of Pindarus the Poet was euer well allowed, which sayth, water is best. And one thing is to be well considered, that from the creatiō of the world, vntill the vniuersal deluge of flood, during which time men liued. 8. or 9. hundred yeares there was none other drinke vsed nor knowne, but water. Also the true followers of Pythagoras doctrine, dranke only water, and yet liued, as Appollonius, & other: and in the searching out of secret and mysticall things, their wittes excelled. Moreover we haue seene men and women of great age, and stronge of body, which neuer or very seldome dranke other drinke then pure water. As by example in Cornewall, although that the country bee in a very cold quarter, which proueth that if menne from their infancie were accustomed to none other

other drinke but to water onely moderately bled,  
it should be sufficient to keepe naturall moisture,  
and to cause the meate that is eaten, to perce and  
discend into the places of digestion, which are  
the purposes that drinke serueth for.

But now to the qualities of water after the se-  
ntence of auncient philosophers and phisitions.  
The rayne water after the opinion of most men,  
if it bee receiued pure and cleane, is most subtil  
and penetratiue, of any other waters: the next is  
that, which issueth out of a springe in the east, &  
passeth swiftly among great stones or rocks: the  
third is of a cleane riuer, which runneth on great  
hard stones or pebles. There be diuers meanes  
to try out which is the best water, for that which  
is lightest in payse or weight, is best. Also that  
whereof commeth least skymme or froth when it  
boeth boyle, also that which will soonest be boate:  
Forcouer dip linnen clothes into sundry waters  
and after lay them to dry, & that which is soonest  
dry, the water wherein it was dipped is most sub-  
til. After a great surfet, specially taken with su-  
perfluous eating of banqueting meats, cold water  
broken is a general remedy. Hyppo. affirmeth y<sup>e</sup> De ratio-  
in sharp and feruent diseases, none other remedy ne victus  
is to bee required then water. And Galen will in mor. 2.  
not that children should be let from drinkeing of cutis. li. 3.  
water, but that when they feeke themselves very  
boate after meales, and do desire to drinke water,  
specially of a cleane fountaine they should be suf-  
fered. also Hyppo. saith: in such sicknesses whereas  
thou fearest, least the head should be vehemently  
F. greued



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grieved, or the mind perished, there must thou  
geue either water or white wine alayed w<sup>th</sup> much  
water. Notwithstanding there be in water cau-  
ses of diuers diseases, as of swelling of y<sup>e</sup> spleene  
and the liuer, it also flitteth and swymmeth, and  
it is long or it perceeth, in as much as it is cold &  
slow in decoction, it looseth not the belly nor pro-  
uoketh byrre. Also in this it is vicious, that of  
his proper nature it maketh no ordure. Finallye  
alway respect must be had to y<sup>e</sup> person that drin-  
keth it, for to yong men and them that be hoat of  
complexion, it doth lesse harme, and sometime it  
proff:eth, but to them that are feble, old, flumma-  
ticke, melancholy, it is not conuenient.

Of vvyne. Cap. 19.

**P**Lato the wisest of all Philosophers, doth af-  
fyrme, that wyne moderately dronk, new:sheth  
and comforteth as wel al the body as the spirites  
of man. And therefore God bidde ordaine it for  
man kinde, as a remedy against the incommodi-  
ties of age, that thereby they should seme to re-  
turne vnto youth and forget heauines. And curi-  
ly Wyne heateth, and moyseth the body, which  
qualities chiefly conserueth nature. And Galen  
of all wynges commendeth that which is yellowe  
and cleare, saying: that it is the hottest, and whete  
wine least hoat.

And the colour meane betwene both, of sen-  
sible temperature. The yellowe wyne which is  
the proper coloure of very hoat wynges, to olde  
men doth bring these commodities. First it heat-  
eth all theyr members, also it pougeth by byrre  
the

the watry substance of the blood. Moreover,  
 the wyne which bee pale or yellowe, and full of  
 substance doe increase bloude, and nourish the  
 body, but for the more part, olde men haue neede  
 of such wyne which do prouoke vyne: for as  
 much as in them do abound watry excrements,  
 or superfluities, and they which do tarry long in  
 the belly be not apt for aged men. Black or depe  
 red wyndes and thicke, do bind and congele that  
 which they do finde in the bodye, and althoughe  
 some of them do not long abide in the bellye, yet  
 they moue not vyne, but rather withdraweth:  
 but yet they do harme to old men, forasmuch as  
 they do stop the conduites of the spleene, the liuer  
 and the rapnes: also grosse wyne be best for the Galen de  
 which desire to be fat, but it maketh opilations: uen sani  
 old wyne & clere is better for them that be fleshy lib. 1.  
 make. Galen also prohibitteth children to drinke  
 any wyne, for as much they be of a hot & moist  
 temperature, and so is wyne: and therefore it  
 heateth and moisteth to much their bodies, and  
 filleth theyr heads with vapours. Moreover he  
 wou'd, that yong men shou'd drinke little wyne,  
 for it shall make them prone to fury, & lecherie, &  
 that part of the soule which is caled reasonable,  
 it shall make troublous and dull: notwithstanding  
 yet it is sometime profitable to mitigate or expel  
 ordure made of choler or melancholy. Also it pro-  
 spireth against dryth, which happeneth in the sub-  
 stance of the bodye, either by to much labour, or  
 by a propre temperatur of age: & wyne moisteth &  
 nourisheth



## The second booke.

Eccle. 31.

nourisheth that, which is to dry, also mittigateth, and dissolueth the sharpenes of choller, and purgeth it also by vyne & sweate. Finally as Theognes sayth, much drinking of wine is ill, but moderate drinking of wyne is not onely not ill, but also commodious and profitable, which sentence is confirmed by Iesus Syrac, in the booke named Ecclesiasticus, saying: wyne moderately drunk retoyceeth both the body and soule. Wherefore to conclude this chapter, there is neither meat nor drink, in the vse wherof ought to bee a more discrete moderation, then in wyne, considering that being good and drunk in due time and measure, it not only conserueth natural & radical moisture, whereby life endureth, but also it helpeth the principall members which belong to digestion, to do their office: on the other part being yll or corrupt, or taken out of order & measure, it doth contrary to all the premisses, besides that it transfozmeth a man or woman, making them beastly. More of the qualities of wyne shall bee touched hereafter in the order of dyet.

### Of milke. Cap. 20.

**M**ilke is compact of three substances, creame, whey & curdles. The most excellent milke is of a woman, the milke of a cow is thickest, the milke of a camel is most subtil, & milke of a goat is betwene cow milke and camell milke. Ewes milke is betwene cow milke & asses milke. Also the milke of beastes feeding in large pastures, & out of Fennes & Marishes, is better then of them



which be fed in litle closes or in watry groundes. In spring time milke is most subtile, & milke of yong beastes is holssomer then of olde. To children, old men, and to them which be oppressed w<sup>th</sup> melancholy, or haue the flesh consumed with a fever, thick milke is conuenient. And generally to all them which do not feele the milke rise in their stomacks after that they haue eaten it, & in those persons it doth easly purge that, which is in the belly superfluous. And afterwarde it entreth in to the veynes and bringeth good nourishment: whosoever hath an appetite to eat or drinke milke, to thintent that it shal not arise or abynde in the stomacke, let him put into a vessel, out of w<sup>ch</sup> which he will receiue it, a fewe leaues of mint, sugar, or pure hony, and into the vessel cause the beast to be milked, and so drinke it warme fro<sup>m</sup> the vdder, or els let him do as Paulus Aegineta teacheth, that is to say, boyle first the mylke with an easy fyre, and seeth it after in hoater fyre, and skym it cleane, and with a sponge dipped in cold water, take the cleane away, which would bee burned to the vessel, then put the milk salt and sugar and stir it often. Whoeuer milke taken to purge melancholy, would be drunk in the morning abundantly, new milked as is before w<sup>rit</sup>ten. And he that drinketh, shoulde abstayne from meat and exercise vntil the milke be digested, & haue somewhat purged the belly.

For which labour it becommeth sowre: and therefore it requirerh reste and watch, or to walke very softlye. Appaillge where men and women

Orbasirius,  
de conuic-  
tione cibo-  
rum lib. 3.



## The second booke.

be vsed from theyr childhood, for the more part, to mylke, and to eate none oꝛ litle other meat but mylke and butter, they appeare to be of good complexion and fashion of body, and not so much vexed with sickness as they which drinke wyne oꝛ ale, notwithstanding much vse of mylke in men sanguine oꝛ cholericke, doth engender the Stone.

Of ale, biere, cider, & vvhay. Cap. 21.

**I** Can neither heare noꝛ read, y ale is made and vsed for a comen drinke in any other countrey then Englande, Scotlande, Irelande, and Wale. The latine word Ceuisia is indifferente as well to ale as to biere. If the corne be good, the water hollesome and cleane, and the ale oꝛ biere wel and perfectly brewed and clenfed, and by the space of six dayes and more, settled & defecate, it must needs be a necessary & conuenient drinke as well in sickness as in health: considering the barley corne, wherof it is made, is commended & vsed in medicine in all partes of the world, and accepted to be of a singular efficacy in reducing the body into good temper, specially which is in distemperature of heate. For what auncient physician is there that in his workes commendeth not Pilsane which is none other but pure barley bryd in a morter, & sodden in water, the same thing is smal and cleane ale oꝛ biere, sauing that perchance the drying of the malte is cause of more dryth to be in the ale then in Pilsane. And the hoppes in bier maketh it colder in operation. But to say as I thinke. I suppose that neither  
ale

ale nor bierre is to be compared to wyne, considering that in them do lack the heat and moisture which is in wyne. For that being moderately used, is most like to the natural heat & moisture of mannes body. And also the licoure of ale or bier, being more grosse, do ingender more grosse vapours, and corrupt humours then wyne doth, being drunk in like excesse of quantity.

As for Cider may not be good in any condition, considering as I say, that all fruits do ingender ill humours, & do cole to much natural heat: but to them which haue abundance of red cholier, moderately used, it somewhat profiteth in mitigation of excessive heate. But who that will diligently mark in the countries wher Cider is used for a common drinke, the men & women haue the colour of their visage palled, and the skyn of the visage riueld, although that they be yonge.

Whay if it be left of the butter, being well ordered, and not drunk until it haue a thick curd of milke ouer it, like to a hat, is a right temperate drinke, for as much as by the victuosity of the butter, wherof the whay retaineth some portion, it is both moist & nourishing, & clenseth the breast, and by the subtilnes of it selfe, it discedeth soone from the stomacke, and is shortly digested. Also by reason of y<sup>e</sup> affinity which it hath with milke, it is conuertible into bloud & flesh, specially in those persons, which do inhabit in the North partes, in whom naturall heat is coagulative, and therefore is of more puissance & vertue in the office of concoction. Also custome frō childehoode,



hood, doth eleuate the power of meates & drinke in their disposition, notwithstanding that the 4. humors, sanguin, choler, fluxum, and melancholy, must also be considered, as it shall appere in diuers places hereafter.

Of hony. Chap. 22.

Plin. li. 22.

**H**ony as wel in meat as in drinke, is of incomparable efficacy, for it not onely clenseth, altereth, and nourisheth, but also it long time preserveth that uncorrupted, which is put into it, in so much Pliny saith: such is the nature of hony, that it suffereth not the bodies to putrefie: and he affirmeth that he did see an Hippocentaure, which is a beaſt halfe man halfe a horſe, brought in hony to Claudius the Emperour, out of Egypt to Rome. And hee telleth also of Pollio Romulus who was about a hundred years old, of whom Augustus the Emperour demaunded by what meanes hee liued ſo long, and retained ſtill the vigour or liuelines of body and mind. Pollio answered that he did it inwardly with meede, which is drinke made with hony and water, outward with oyle. Which ſaying agreeth with the ſentence of Democritus the great Philoſopher, who being demaunded, how a man might liue long in health, he answered. If he write him within with hony, without with oyle. The ſame Philoſopher when hee was an hundred years old and nine, prolonged his life certaine daies with the euaporation of hony, as Ariſtoxenus writeth. Of this excellent matter, moſt wonderfully wrought and gathered by a little Bee.

As wel of the pure dew of heauen as of the most subtil humour of sweete and vertuous herbes & flowers, be made licours commodious to mankinde, as Meade, Metheglin, & Oximel. Mead which is made with one parte of honny, and 4. times so much of pure water, and boyled vntill no skinn do remain, is much commended of Galen, & drunke in sommer for preseruing of health.

Lib. 4. de  
tuenda sa-  
nitate.

The same author alway commendeth the vsing of honny, either raw eaten with fyne breade somewhat leauened, or sodden, & receiued as drinke. Also Meade perfectly made clenseth the breste and lungs, causeth a man to spit easly and pisse abundantly, & purgeth the belly moderately. Metheglin, which is most vsed in wales, by reason of heat hearbes boyled with honny, is hotter then Meade, and more comforteth a cold stomacke, if it be perfectly made, and not newe or very stale. Oximell, is where to one part of vinegar is put double so much of honny, 4. times as much of water, & then being boyled vnto the thirde part, and cleane skimmed with a fether, is vsed to be taken whereto the stomacke is much fleume or matter vndigested, so that it be not red choler. Like the vse thereof in Alexandro Tralliano. Many other good qualities of honny I omit to write of, vntill some other occasion shall happen to remember them particularly, where they shall seeme to bee profitable

Sugar. 23.

Of Sugar I do finde none auncient author of Greekes and Latines to write by name, but onely Paulus Aegineta, who sayth  
in



## The second booke.

In this wyse, after that hee hath treated of honny. Moreover sugar which they call honny, that is brought to vs from Arabia, called Felix, is not so swete as our honny, but is equal in vertue, and doth not annoy the stomacke, nor causeth thirst. These bee the wordes of Paulus. It is nowe in daily experience, that sugar is a thing very temperat and nourishing, and where there is choler in the stomacke, or that the stomacke abhorreth honny, it may be vsed for honny in al things, where in honny is required to be. With sugar and vinegar is made syrope acetose.

Of time. Cap. 24.

Winter

**I**n the consideration of time, for taking of meates and drinckes, it is to bee remembred, that in wynter meates ought to be taken in greate abundance, and of a more grosse substance then in sommer, for as much as the exterior apertures which compasseth the body being cold, causeth the heat to withdraw into the inner partes, where being inclosed and gathered nigh together in the stomacke and intailles, it is of more force to boyle and digest that which is receiued into it. Also meates roasted are then better then sodden, & flesh & fish poudred, is then better then in sommer, herbes be not then commendable, specially rawe, neither fruites, except quinces roasted or baked: drinke should be then taken in litle quantity. Moreover wines shal nede no water or very litle, & y<sup>e</sup> to colericke persons: red wines, & they which be thicke & swete, may be then most suerly taken of them which haue no opillations of the stomacke: alway remember



whether that in winter fleum increaseth by reason of raine & moistures of the season, also the length of nightes and much rest. And therefore in that time cholericke persons are best at ease, semblably are young men, but to old men winter is enemy. It beginneth the viii. day of Nouember, and endureth buttill the viii. day of February.

The Springe time doth participate the first parte with winter, the latter parte with Sommer. Wherefore if the first parte bee colde, then shall the diet be according to winter. If the ende be hot, then shall the diet be of Sommer.

If both partes be temperate, then shoulde there be also a temperance in dyet: alway considering that fleume yet remaineth, and Bloude then increaseth. And meate would be lesse in quanty: type then in winter, and drinke somewhat more. Springe time beginneth the viii. day of February and continueth vnto the viii. daye of Maye. In Sommer the inward heat is but little, and the stomacke doth not digeste so strongly nor quickly, as in winter, wherefore in that season, eating often, and a little at once, is most conuenient. And Damascenus saith, fasting in Sommer dyeteth the body, maketh the colour salow, ingendreth melancholy, and hurteth the sight: also boyled meate, breade steeped in white broth, with sodden lettise or cycorpe, are then good to bee vsed, also varietie in meates, but not at one meale, potages made with cold hearbes, drinke in more abundance, wyne allayed with water to hot complexions much, to cold natures lesse.

In this season bloud increaseth, and towarde

Gal. in  
commen  
in apho.  
2. lib. 3.  
Spring  
time.  
Hypoc  
de na-  
tura hu  
na.

Galen  
aph. 18  
Somme

Hipo  
hum  
ribu



## The second booke.

in  
nenc  
ho.

the end thereof, choller. And therefore they, which be cold of nature, and moist are then best at ease, hot natures and dry worst: Moreover children, & very young men in the beginning of Sommer, are holdest, old folke in the latter end, and in Haruest. Sommer beginneth the 8. day of May, and continueth until the 8. day of August. Autumne beginneth the 8. day of August, & endeth the 8. day of nouēber, that season of the yeare is variable, & the ayre chaungeable, by occasiō whereof happen sondry sicknesses, bloud decreaseth, & melancholy aboundeth: wherfore al sōmer fructs would then be eschewed, for as much as they make ill iuice & winds in the body. In this time meat would bee more abundant then in Sommer, but somewhat dryer: drink must be lesse in quantitie: but lesse mixt with water. This time is dangerous to all ages, all natures, and all countries, but the natures hot and moist be least indamaged.

Diet concerning sondry times of the yeare,  
written by the old phisition Dioscorides,  
to king Antigonus.

**F**rom the xii day of December, at the which time the day is at the shortest until the 9. day of March, which doe continue, lxxx. dayes, reumes and moistures do encrease, then meates and drinks naturally very hot, would be moderately bled. Also to drink abundantly Wine without a sape or with little water, and to vse it belaxity: the company of a woman is not unholysome to the body.

**F**rom the ninth day of March, at whiche  
time

tyme in Equinoctium vernum vnto the xxv. day of Aprill, sweete fleume and bloud do increase: therfore vse thou things hauing much iuice and sharpe, excercise the body diligently, then may ye vse safely the company of a woman.

From the xx. day of Aprill, to the xliii. day of June, Choller increaseth, then vse all thinges that are sweete, and do make the bellye soluble, forbear carnall company with women.

From the xliii. day of June, at which time the day is at the longest, vnto the xii. day of September, doth melancoly rayne, forbear carnall company, or vse it moderatly.

From the xii. day of September, vnto the xxii. day of October, do abound fleume and thin humours, then would all fluxes and distillations be prohibited, then all sharp meates and drinckes & of good iuice, are to be vsed, and carnal occupations should then be eschewed.

From the xxii. day of October, to the xii. day of December increaseth grosse fleume, vse therfore all bitter meates, sweete wines, saite meate, and much exercise.

Of Ages. Cap. 25.

**C**hildzen would be nourished with meates & Chyl-  
drinckes, which are moderatly hoat & moist, Gale notwithstanding Galene doth prohibite the vse of wine, because it moisteth & heateth too much the body, and filleth the heades of them, which are hoat and moist with vapours. Also hee permitteeth them in hoat weather to drinck clear water of the fountaine.

A childe



## The second booke.

basitus  
ture  
p. li. r.

A childe growing fast in his members toward  
a man, so that he seemeth well fedde in the body,  
is then to be feared of fulnes of humours, and  
if it be perceived that he is replete, then must be  
withdrawen and minished some part of that nu-  
triment, and according vnto his age, some cua-  
cuation would be deuised, other while by exercise,  
walking vp and downe fasting, and before that  
they eate any meate, let them exercise themselves  
with theiꝝ owne laboures, and do their owne ac-  
customed businesse, and eate the meates where-  
vnto they bee most bled, so that it bee such that  
may not hurt them. And thus neede they not to  
know of Phisitions, but by experience and dili-  
gent search by theiꝝ stole, their nourishers shal per-  
ceive what digesteth well, and what doth not.

But if it appere that by excessive feedinge the  
belly of the childe, is fuller & greater then it was  
wont to be, and that which passeth by the belly is  
corrupted, or his sweate stinketh, these thinges  
knownen, if they eate strong meates, geue them  
not one kinde of meate, but diuers, that the no-  
ueltie of the meat may help, that they may go the  
more easly to the stole: For if any haue an vn-  
reasonable appetite, he is sooner recovered, if hee  
be purged by a boile or impostume, comē forth &  
broken, before that the meat be corrupted, & after  
that let him eate fine meates, & being once whole  
returne by little and little to his olde custome.

g men

Young men, exceeding the age of 14 years, shal  
eate meate more grosse of substance, colder and  
moyster, also Salades of colde herbes, and  
to



to drinke seidome wyne, except it be allsided with water. Albeit, al these thinges must be tempered according to their Complexions, exercise, & quietnesse in liuing, whereof yee shall reade in their proper places hereafter. **Old men** in whom naturall heat & strength seemeth to decay, shoulde vse alway meates, which are of qualitie hoat and moyst, and therewithall easy to be digested, and abstaine vtterly from al meates & drinks which will engender thicke iuice and spume, semblable from wyne, which is thick, sweete, and dark red wyne, and rather vse them which will make thinne humours, and will pouge well the bloud by vyne, therfore whyte or yellowe wyne, and perchance french claret wyne, are for the very commendable. Also wyne prepared with pure honny clarified, wherein rootes of persey, or fenel be steeped, special yf they suspect any thing of **Paul. A** Stone, or gout. And if they more desire to cleanse **gine. li** their raines & bladder, the it is good to vse smal **cap. 23.** whitewine, as racked renishwine, or other like to it. And sometime to keepe ouer night therein a persey roote cut a somewhat brused, and a litle scorce. Finally, let them beware of all meates which will stop the pores, and make obstructions or **Optile** Optilations, that is to say, with clammy matter **ous,** stop the places where the naturall humours are **ther** wrought and digested, the which meates I haue before set in a table. But if it chaunce the to eate any such meate in aboundance, lette them take shortly such thinges, as doe resist Optilations, or resolve them. As white pepper, brused and  
myrris



## The second booke.

mixte with their meates or drinckes, garlike also or onyons, if they abhorre them not. Alway remember that aged men should eate often, and but little at every time, for it fareth by them, as it doth by a lampe, the light whereof is almost extincte, which by pouring in of oyle little and little is long kept bourniſg: & with much oyle poured in at once, it is cleane put out. Also they must forbear all thinges which do ingender melancholy, whereof yee shall reade in the table befoze: and bread cleane without leaue, is not then wholesome.

Moderation in diet, hauing respect to the strength or yveakenes of the person. Ca. 26.

**N**ow heere it must be considered, & although I haue written a general diet for every age, yet neuerthelesse it must be remembred, that some childre & yong men, cyther by debility of nature, or by some accidentall cause, as sicknes or much study, happen to gather humors fleumaticke or melancholy in the places of digestion, so that concoction or digestion is as weake in them, as in those which are aged.

**S**emblably some old men fynde nature so beneficiall vnto them, that their stomackes and livers are more stronge to digest then the said yong men: some perchance haue much choller remaining in them. In these cases the said yong men must vse the diet of olde men, or nigh vnto it, vntill the discriasse be remooued, hauing alway respect to their vniuersal complexions, as they



as they which are naturally cholericke to be  
 heat things in a more temperance, then they  
 which be fleumatick or melancholick by nature.  
 The same obseruation shalbe to old men, sa-  
 uing that age of his owne property is colde and  
 drye, therefore the old man that is cholerick, shal  
 haue more regard to moisture in meates then the  
 yong man being of the same complexion. For  
 seene alway that where nature is offended or  
 greued, she is cured by that, which is contrary  
 to that, which offendeth or greueth, as colde by  
 heate, heate by colde, dryth by moisture, moisture  
 by dryth. In that whereby nature should be nour-  
 rished in a whole & temperate body, things must  
 bee taken which are like to the mans nature in  
 quality and degree. As where one hath his body  
 in a good temper, things of the same tempe-  
 rance both nourish hym: but where he is out of  
 temper, in heate, cold, moisture or dryth, tempe-  
 rate meates or drinks nothinge do profite  
 hym. For being out of the meane and perfect  
 temperature, nature requireth to be thereto re-  
 duced by contraries, remembryng not only, that  
 contraries are remedy vnto their contraries, but  
 also in euery contrary, consideration must be had  
 of the proportion in quantity.

Hippoc.  
 aphor.

Galen. in  
 commen.

Tymes in the day concerning  
 meales. Cap. 27.

BESYDES the tymes of the yere, and ages,  
 there be also other tymes of eatinge and  
 drinking to bee remembred, as the sondry  
 times



## The second booke.

times in the day, which wee call meales, which are in number and distance, accordinge to the temperature of the countrey and person. As where the countrey is cold, and the person lusty, and of a strong nature, there may moe meales be vsed, or the lesse distance of time betwene them. Contrariwise in contrary countries and personages, the cause is afoze reherfed, where I haue spoken of the dyete of the times of the yeare, notwithstanding, here must bee also consideration of exercise and rest, which do augmente or aspyre the naturall disposition of bodyes, as shal be moze declared hereafter in the chapter of exercise. But concerning the generall vsage of countreys, and admyttinge the bodyes to the perfecte state of healthe. I suppose that in England young men, vntill they come to the age of xl. yeres, may wel eate thre meales in one day, as at breakfast, dinner, and supper, so that betwene breakfast and dinner, bee the space of 4. houres, at the least betwene dinner & supper, 6. houres, & the breakfast lesse then the dinner, & the dinner moderate, that is to say, lesse then satiety or fulnes of belly, and the drynk thereunto measurable, according to the drynes or moistnes of the meate. For much abundance of drynke at meale, drowneith the meate eaten, and not only letteth conuenient concoction in the stomacke, but also causeth it to passe farther then nature requireth, and therefore engendreth much fleum, & consequently reumes, and crudenes in the veins, Debility and slippernes of the stomacke continue  
flux,



Dure, and many other inconueniences to the body  
 and members. But to returne to meals, I think  
 breakfastes necessary in this realme, as well for  
 causes before rehersed, as also for as much as  
 choler beyng feruent in the stomacke, sendeth by  
 fumosities into the brayne, & causeth headach, & breakfast  
 sometime becometh adust, & smouldreth in the sto-  
 macke, whereby happeneth perillous sickness, and  
 sometime sodayne death, if the heat inclosed in  
 the stomack haue not other conuenter matter to work  
 on: this dayly experience proueth, & natural rea-  
 son confirmeth, therfore men and women not a-  
 ged, having theyr stomackes cleane without pus-  
 trified matter, sleeping moderately & softly in the  
 night, and feeling themselves light in the morning  
 and sweete breathed, let them on Godes name  
 break theyr fast, cholerick men with grosse meat,  
 men of other complexion with lighter meat, fore-  
 seeing that they labour somewhat before, sembla-  
 bly theyr dinner & supper, as I haue before writ-  
 ten, so that they sleepe not incontinent after their  
 meals: and here I will not reſte the sentences  
 of authors, which had neuer experience of En-  
 glish mens natures, or of the iust temperature of  
 this realme of Englad, only this counsaile of Hi-  
 pocrates shalbe sufficient. We ought to graunte  
 somewhat to time, to age, and to custome: not-  
 withstanding where greate warmenes or dyeth  
 greueth the body, there oughte the dinner to bee  
 late, & the longer distance betwene dinner, & sup-  
 per. Also much rest, except a litle soft walking, &  
 by an bright morning, the meste beyng appoynted

Hippo-  
 hor. 18.  
 li. 1. Gal.  
 de tuenda  
 sanitate.



## The second booke.

may descend. This is alway to bee remembred, that where one filleth himselfe full and greued with his dinner, or the sauour of his meate by eructation ascendeth, or if his stomack is weak by late sickness or much study, then it is most convenient to abstayne from supper, and rather prouoke himselfe to sleepe much, then to eate or drinke any thinge. Also to drinke betwene meales is not lawdable, excepte very greats thyrs constraineth: for it interrupteth the office of the stomack in concoction, and causeth the meate to passe faster then it should do, and the drinke being colde, it rebuketh naturall heat that is working, and the meat remayning raw, it corrupteth digestion and maketh crudinesse in the veines. Wherefore hee that is thirsty, let him consider the occasion. If it bee of salte sicke, let him walke saye and softly and only wash his mouth and his throte with barley water, or small ale, or lye downe and sleepe a little, and so the thyrs will passe away or at the least be well allwaged.

If it happen by extreame heate of the ayre, or by a pure choler, or eating of hot Spices, let him drinke a litle Iulep made with cleane water & suger, or a litle small biere or ale, so that he drinke not a great glut, but in a litle quantity, let it fall down softly into his stomack as he sitteth, & then let him moue sodenly. If the thirst be in the evening by eating to much, & drinking of wyne, then after the opinion of the most learned Physicians, and as I my selfe haue often experienced the best remedy is, if there be no feuer, to drinke  
a good



a good draught of colde water immediatly, or els if it be not paineful for him to vomit, to provoke him thereto with a little warme water, and after to wash his mouth with vineger and water and sleepe long and soundly if he can.

And if in the morning he fele any tumors rising, then to drinke Julep of violetes, or for lacke thereof a good draught of very small ale, or bere somewhat warmed, without eating any thing after it.

Of diuersities of meates eaten, vwhereby health is appayred. Cap. 28.

**N**ow let this be a generall rule, that sondry meates, beyng diuers in substance and quality, eaten all at one meale, is the greatest enemy to health that may be, and that ingendreth most sicknesses, for some meates bring grosse & harde to digest, some fyne and easy to digest, do require diuers operations of nature, and diuers temperatures of the stomacke, that is to say, much heate and temperate heate, which may not be together at one time.

Therefore when the fine meat is sufficiently boyled in the stomacke, the grosse meate is raw, so both iuices, the one good and perfecte, the other grosse and crude, at one time digested, and sent into the veynes and body, nedes must health decay, and sicknesses be ingendred. Likewise in diuers meates bring of diuers qualities, as where some are hot and moist, some cold & moist,

¶ Itt.

some



## The second booke.

Some hoat and dry, some cold and dry, according  
thereto shal the iutce be diuers which they make  
in the body. And like as betweene the sayd qua-  
lities is contrariety, so thereby shal be in y<sup>e</sup> body  
an vnequall temperature, soasmuch as it is not  
possible for a man to esteeme so iust a proportion,  
of the qualities of that which he receiueth, that  
the one shall not exceede the other in quantity.

Wherefore of the said vnequall mixture, needes  
must ensue corruption & consequently sickness, &  
therefore to a hole man, it were better to feede at  
one meale competently on very grosse meat only,  
so that it be sweete, and his nature do not abhor  
it, then on diuers fine meates of sundry substance  
and qualities. I haue knowne and seene olde  
men and olde women which eating onely biese,  
baken, chese, and curdes, haue continued in good  
health, whom I haue proued, that when they  
haue eaten sundry fine meates at one meale, haue  
sone after felt themselves greued with frettings  
and headach, & after that they haue bene hole &  
gayne, there hath bene geuen to them one kynde  
of light meate, they haue done as well therewith  
as they were wont to do with grosse meates, whē  
they ate it alone, which proueth to be true that  
which I haue reherfed. And it is good reason,  
for after the generall opinion of Philosophers &  
Physitions, the nature of mākind is best content  
with things most simple and vnmixt, at things  
tending to vniue, wherein is the onely perfecti-  
on. Also it is a generall rule of phisicke, that  
where a sickness maye bee cured with simples,  
that



that is to say, with one only thing that is medicinal, there should the Physician geue no compound medicine mixt with many things.

These things considered, it may seme to all men that haue reason, what abuse is here in this realm in the continuall gourmandise & daily feeding on sundry meates at one meale, the spirit of gluttony triumphing among vs, in his glorious chariot called welfare, dringng vs from him, as Gluttony his prisoners into his dungeon of surfet, where we are tormented w<sup>th</sup> catars, leuers, goutes, pleuresies, frotting of the guttes, & many other sicknesses, and finally put to death by them, oftentimes in youth, or in the most pleasant time of our life, when wee would most gladly liue, for the remedy whereof how many times haue there bene deuised ordinances, and actes of counsaile, although perchance bodily health was not the chiefe occasion thereof, but rather prouision against vaine & sumptuous expences of y<sup>e</sup> mean people. For the nobility was exempted & had liberty to abyde still in the dungeon if they woulde, and to liue lesse while then other men. But when, where, and how long were the saide good dietes put in due execution, for all that, that thereof should succede double profite, that is to saye, health of body, & increase of substance, by eschewing of superfluous expences in sundry dishes. Alas howe long will men fantasie lawes & good ordinances, and neuer determine them. Fantasie proceedeth of witte, determination of wisdom, witte is in the deuising and speakinge,

Gill,

but



## The second booke.

but wisdom is in the performance, which reacheth only in execution. Here haue I almost forgotten, that my purpose was to write of the order of dyet, and not of lawes: but the seruente loue that I haue to the publique weale of my country, constrained me to digresse somewhat from my matter, but now will I proceede forth to write of order which is taken of meates and drinckes is not the least parte of dyet.

Of order of receiuing of meates,  
and drinke. Cap. 29.

**H**erbes as well sodden as unsodden, also fruites which do mollifie and loose the belly, ought to be eaten before any other meate, except that sometime for the repressing of humors rising in the head by much drinke of wyne, raw lettuce, or a cold apple, or the iuice of Oranges or Limons, may be taken after meales in a little quantity.

Moreover all broathes, mylke, reere egges and meates which are purposely taken to make the belly soluble, would first be eaten. If fruites and other meates that are astringent or binding, would be eaten last after all other. Fruit confectionate specially with hony, are not to be eaten with other meates. But here is to be diligently noted, that where the stomack is cholerick and strong, grosse meates would be first eaten, where the stomack is colde or weak, there would fine meates be first eaten: for in a hot stomack fine meates are bourned, while the grosse meate is digesting. Contrarywise in a colde stomack, the  
little



Little heate is suffocate with grosse meate, and  
 the fine meate left rawe, for lacke of concoction,  
 where if the fine meat be first taken moderately,  
 it stirreth vp and comforteth natural heate, and  
 maketh it moze able to concoct grosse meats, if  
 they be eaten afterward so that it be but in smal  
 quantity, notwithstanding, as I late affirmed  
 one manner of meate is most sure to euery com-  
 plexion, forseene that it be alway most commo-  
 ly in conformity of qualities with the person &  
 eateth. Moreover take hede that supper meates  
 be not first eaten, lest it drawe with it to hastily o-  
 ther meates, ere they be digested, nor that driptik  
 or restrayning meates, bee taken at the begyn-  
 nyng, as quinces, peares, and medlers, lest they  
 may let other meates that they discende not into  
 the botome of the stomacke where they should be  
 digested, notwithstanding the confection made w<sup>th</sup>  
 the iuyce of quinces, called Diacitonites taken  
 two howers afore dinner or supper, is commen-  
 ded of Galen and other for restorng appetite &  
 makynge good concoction. Also concerning drinke  
 at meales, it would not be afore that somewhat  
 were eaten, and at the beginning the drinke  
 would be strongest, and so toward the end moze  
 smale, if it be ale or bier, & if it bee wyne moze &  
 moze allayd with water, & after the better opinio<sup>n</sup>  
 of physitions, the drinke would rather be mixt w<sup>th</sup>  
 the meate by sundry little draughtes, then with one  
 greale draughte at the end of the meale, for the  
 mixture tempzeth wel the meate without annoy-  
 ance, a great draught w<sup>th</sup> much drinke drowneeth the  
 meate,

Drinke  
 meales.



## The second booke.

meat, rebuketh naturall heate that then worketh  
in concoction, & with his wayght dꝛꝑueth downe  
the meate to hastely. Hot wyne and sweete, or  
confectioned with spices, or berpe strong ale, or  
bier, are not convenient at meales, for the meat  
is by them rather corrupted then digested, and  
they make hot and stinking vapours ascend vp  
to the braynes. Albeit if the stomacke bee very  
wounde or so cold and feeble, that it cannot con-  
coct such a quantyte of meate as is required to  
the sufficient nourishment of the bodye, of him  
eateth or hath eaten raw herbes or fruits, where-  
by he feleth some annoyauce, then may he drinke  
incontinent after his meale, a little quantyte  
of secke, or good aqua vitæ in small ale, but if hee  
have much choller in his stomacke, or a head full  
of vapours, it wer much better that he did neither  
drink the one nor the other, but rather eat a little  
caliander seede prepared, or a piece of a quince  
rosted or in marmelade, and after rest to amende  
the lacke of nature with sleepe, moderate exercise  
and plasters providing for comforting of the sto-  
macke. And here will I leaue to wyte any more  
of the diete of eating and drinking, savinge that  
I woulde, that the readers shoulde have in re-  
membꝛaunce these 2 counsailes. First that to an  
hole man, to practise a rule is not convenient in  
diete, and that the diseases, which do happen by  
to much abstinence, are worse to bee cured, then  
they which come by repletion. And Cornelius  
Celsus sayth, a man that is hole and well at ease,  
and at his liberty, oughte not to bynde himselfe



to rules or neede a phisition: but yet where the  
Stomacke is feble, as is of moze part of the Cytle  
zens, and welnigh all they that bee studious in  
learning or waighty affaires, there ought to bee  
moze circumspection, that the meate may be such  
as that either in qualite or quantite, nature beea-  
ing but feble, be not rebuked or to much oppressed.

Of sleepe and vvatch. 30.

**T**he commoditie of moderate sleepe appeareth  
by this, that naturall heate which is occu-  
pyed about that matter, whereof proceedeth nour-  
ishment, is comforted in the places of digesti-  
on, & so digestion is made better or moze perfecte  
by sleepe, the body fatter, the mynde moze quiet  
and clere, the humours temperate, and by much  
watch all thinges happen contrary.

The moderation of sleepe must bee measured by  
health and sicknesse, by age, by tyme, by emptines  
or fulnes of the body, and by naturall complexi-  
ons. As for a hole man, hauing no debilitie of  
nature, and digesting perfectly the meate that  
he eateth, a little sleepe is sufficiente, but to them  
which haue weake stomacks, and so digest slow-  
ly, it requirerh y sleepe be much longer, seblable  
temperance is required in youth & age, winter &  
summer, the bodye being full of ill humours, very  
little sleepe is sufficient, excepte the humours bee  
crude or raw, for then is sleepe necessarie, which  
digesteth the better then labour, seblably wher  
the body is long empty, by long sicknesse or absti-  
nence, sleepe conforteth nature as wel in the principa-  
pall men,



## The second booke.

members, as in al the other. Also regard must be had to the complexion, for they that are hoat and do eate litle & digest quickly, a litle sleepe serueth, specially to cholerick persons, for in them much sleepe augmenteth heat, moze then is necessarie, whereby hot fumes and inflammations are ofte ingendred, and sometime the natural choler is aduult or putrified, as experience teacheth. Flemmatick persons are naturally inclined to sleepe: and because they ingender much humors, they require moze sleepe then sanguine or cholericke. Persons hauing natural melancholy, not proceeding of choler aduult, do require very much sleepe, which in them comforteth the powers animal, vital & naturall, which ye may find written in the tables proceeding. Sleepe would be taken not immediately after meales and before that the meate is disceded from the mouth of the stomacke. For thereby is ingendred paynes and noise in the belly, and digestion corrupted, and the sleepe by ill vapors assending, make vnquiet and troublous: moreover immoderate sleepe maketh the Body apt vnto palseis, apoplexies, falling sicknesse, rheums & impostumes. Also it maketh the wits dull, and the body slowe and vnapt to honest exercise. Semblably immoderate watch dyeth too much the body, and doth debilitate the powers anymall, letteth digestion, and maketh the Body apte to consumption. Wherefoze in these two thinges, as well as all other, a diligente temperance is to be vsed, the moderation is best coniectured (for it is hard perfectly to knowe it) by the  
sens



sensible lightnes of the body, speciallye of the  
brayne, the browes, & the eyes, the passage downe  
of the meate from the stomacke, the will to make  
sweete, and to go to the stole, contrarywise: hea-  
uines in the body and eyes, & sauour of the meat  
before eaten, signifieth that the sleepe was not  
sufficient. They that are hole, must sleepe first  
on the right side, because the meate may appoach  
to the liuer which is in the stomacke as lyke vnder  
the pot, and by him is digested.

To them which haue feble digestion, it is good  
to sleepe prostrate on theyre bellies, or to haue  
theyr bare hand on their stomaches.

Lying vpright on the backe it is to bee vnto  
abhorred.

The commodity of exercise, and the time  
when it should bee vsed Cap. 31.

**E**very meuing is not an exercise but only that  
which is vehement, the ende wherof is alte-  
ration of the breath or wynde of a man.

Of exercise do pzoceede two commodities, eua-  
cuation of excrementes, and also good habite of  
the body: for exercise being a vehement motion,  
therof needes must ensue hardenes of the mem-  
bers, whereby labour shall the lesse greue, and  
the body bee the more stronge to labour. Also  
therof commeth augmentation of heate, whereby  
happeneth the more attraction of thynges to bee  
digested, also more quicke alteration and better  
nourishing. Moreover that all and singular  
partes of the bodye, bee therewith somewhat  
humected. Whereby it happeneth, that  
thynges



## The second booke.

things harde bee mollified, moyste things are  
extenuate, and the poares of the bodye are moze  
opened. And by the violence of the breath or  
wynde, the poares are clenfed, and the spleth in  
the bodye naturallpe expelled. This thinge is so  
necessary to the p̄seruation of health, that with-  
out it, no man may belonge without sicknesse.  
which is affirmed by Cornelius Celsus, sayinge  
that sluggishnes dulleth the bodye, laboure doth  
strengthen it, the first bringeth the incommodities  
of age shortly, the last maketh a man long tyme  
lusty. Notwithstanding in exercise ought to be 4  
things diligently considered, that is to say: the  
tyme, the things p̄ceding, the qualite, and qua-  
tity of exercise. First as concerning the tyme co-  
uenient for exercise, that it be, not when there is  
in the stomacke or bowels great quantity of meat,  
not sufficiently digested, or of humours, crude, or  
raw, lest thereby perill might insue by couelance  
of them into all the members, before those meats  
or humours be concoct or boyled sufficiently. Ga-  
len sayth, that the tyme most conuenient for exer-  
cise is, whē both the first & second digestion is co-  
plete, as well in the stomacke, as in the veynes, &  
that the tyme approacheth to eate aftsones. For if  
ye do exercise soner or later, ye shall either fill the  
body w<sup>th</sup> crude humours, or els augment yellow  
choler. The knowledg of this tyme is perceiued  
by the colour of the veyne, for that which resem-  
bleth vnto cleere water, betokeneth that the iuice  
which cometh from the stomacke, is crude in  
the veynes, that which is well coloured, not so  
high



high or bace, betokeneth that the second digestion is now perfect, where the colour is very high or red: it signifieth that the concoction is more then sufficient. Wherefore when the vyne appeareth in a temperate colour, not red nor pale, but as it were gilt, then should exercise haue his beginning.

Of Fricasies or rubbings proceeding  
exercise. Cap. 31.

**A**s to touching things preceeding exercise, as much as it is to bee feared, leasse by vehement exercise any of the excrementes of the belly, or bladder should hastily bee receiued into the habite of the body, by the violence of heate kindled by exercise, also leass some thing whiche is hole, be by heauines of excrementes or violence motion, broken or pulled out of his place, or that the excrementes by violence of the breath, should stop the poare or cunduites of the body, it shalbe necessary litle and litle, by chafing the body, first to mollifie the partes consolidate, and to extenuate or make thinne humours, and to lose and open the pores, & then shal insue to him that exerciseth no peril of obstruction or rupture. And to bring that to passe, it shalbe expediente, after that the body is cleansed, to rub the body with a course linnen cloth, softely and easely, and after to increase more and more to a harbe



## The second booke.

hard and swift rubbing, untill the flesh do swell, and be somewhat redde, and that not only downe right, but also overthwart and round: Some do vse fricasses in this forme, in the morning after they haue bin at the scoole, with theyr shirt sleeves or bare hand, if theyr flesh be tender, they do fyrt softly, and afterward faster rub their breast and sides downward, and overthwarte, not touching their stomack or belly; and after cause theyr seruant semblably to rub overthwart theyr shoulders, and Backe, and beginnyng at theyr necke bonne and not touching the raynes of theyr backe, except they do feele there much cold & wind & afterward theyr legges from the knees to the ankle: last theyr armes from the elbowe, to the hand wrist. And in this forme of fricaspe, I my selfe haue founden an excellent commoditie. Old men or they which be very dyp in theyr bodies, if they put to some sweete oyles, as Yrinum Nardinū, Chamemelinū, or other like mixt with a litle sweete oyle of Roses. I suppose they do wel. I wil not here speake of ointments vsed in old time among the Romanes & Grekes, in fricasses or rubbings. For I suppose, y they were neuer here vsed, & in the said places, they be also left, vnles it be in palfies, or apoplexies, or against the rigoure, which hapneth in feuers or aly. I wil remember the saying of Hypocrates. Fricaspe hath power to loose, to bynde, to increase fleshe, and to minish it. For hard fricasses doe bynde or consolidate: softe rubbinge doth lose or molifie, muche doe mynische fleshe, means



meane, rubbinge doth augment or increase it. He that will knowe more abundantly hereof, let hym read the booke of Galen, of the preservation of health, called in latin, De tuenda sanitate, translated most truly & eloquently out of Greeke into latin, by Doctour Linacre, late Physician of most worthy memoꝝ, to our soueraigne lord King H. the eighth.

The same matter is writtē more briefly of Paulus Aegineta, Oribasius, Aetius, and some other late writers, but vnto Galen not to be compared.

The diuersities of exercises. Cap. 33.

**T**he quality of exercise, is the diuersity thereof, inasmuch as therein be many differences in moving, and also some exercise moueth more one part of the body, some an other. In difference of moving some is slowe, or soft, some is swift or fast, some is strong or violent, some be mixt with strength or swiftnes. Strong or violent exercises be these, deluing, specially in rough clay, & heauy, bearing or sustenting of heauy burthens, clymmyng or walking against a stepe byrighte hill, holding a rope, and clymmyng by thereby, hanginge by the handes on anye thinge aboue a mans reach, that his feete touch not the ground, standing and holding by, & spreding the armes, with the handes fast closed, and abiding so a long tyme. Also to hold the armes steepest, calling an other man to assay, to pull them out, & notwithstanding hee keepeth his arme stedfaste, infoz-



## The second booke.

inforcing thereunto the Armes and muscles.  
Wasting also with the Armes and legges: if  
the persons be equall in strength, it doth exercise  
the one and the other: if the one be stronger, then  
is it to the weaker a more violent exercise. All these  
kindes of exercises, and other like them, do aug-  
ment strength, and therefore they serue onely for  
young men, which bee inclined, or bee apt to the  
warres. Swift exercise without violence is run-  
ning, playing with weapons, tynse, or throw-  
inge of the ball, trotting a space of ground for-  
warde, and backward, goinge on the toes, and  
holding vpp the handes. Also springe vppe  
and downe his armes, without plummetes.  
Vehement exercise is compound of violent exer-  
cise, and swifte, when they are ioyned together  
at one tyme, as daunsinge of Gallardes, throw-  
inge of the balle, and running after it: Foote-  
ball play may be in the number thereof, throwing  
of the long dart, & continuing it many times, ru-  
ning in hartes, & other like: the moderate exer-  
cise is long walkinge, or going a iourney.

The partes of the body haue sounde exercises  
appropried vnto them, as runninge and going  
is the most proper for the legges. Mouing of the  
armes vp and downe, of stretching them out, and  
playing with weapons, serueth mooste for the  
armes and shoulders, throwinge and tynse  
oftentimes, as liftinge greate waightes, ta-  
kinge vp plummetes, or other lyke popses on  
the endes of the stauces, and in likewise lifting vp



greaté



## The second booke.

great men, being of equal weight, and according to the strength of him that exerciseth, are verie good to be used fasting, a litle before breakfast or dinner, holding in euery hand a plummet, & lifting them downe with much violence, and so he may make the exercise violent or moderate, after the poise of the plummetts, heavier or lighter, and with much or litle labouring with them.

Of gestation, that is to say, vvhether one is caried, and is of an other thing moued, and not of himselfe. Cap. 34.

Paul Aegine.  
Aetius.

**T**here is also an other kind of exercise, which is called Gestation, and is mixt with moving and rest. Forasmuch as the bodye sitinge or lying seemeth to rest, and notwithstanding it is moued by that which beareth it, as lying in a bed, hanging by cordes or charnes, or in a cradle, sitting in a chaire which is carped on mens shoulders w<sup>th</sup> staves, as was the vse of the ancient Romans, or sitting in a boat or barge, which is rowed, riding on a horse which ambleth very softly, or goeth a very soft pace. The bed, cradle, and chaire carped, serueth for them that are in long and continuall sickness, or be lately recovered of a feuer. Also them which haue the frensie or lurchage, or haue a lighte tertiane feuer, or a quotidian. This exercise sweetly asswageth troubles of the mynde, and procureth sleepe.



leepe, as it appeareth in children, which are rocked. Also it is conuenient for them, which haue the paller, the stone, or the gout. Cestacion in a chariote or wagon, hath in it a shaking of the body, but some vehement, and some more softe, the soft serueth in diseases of the head, and where any matter runneth downe into the stomache and intailles. But y<sup>e</sup> vehement shaking is to bee vsed in the greefes of the brest and the stomache.

Also in swelling of the body and legges, in dropsies, pallses, migrimes, and scotomies, which is an imagination of darknes: being returned at the end of his tourney, he must sit or, & be easily moued. I haue knowen sayth Actius, many persons in such wise cured, wout any other helpe. Nauigation or rowing nigh to the land, in a calm water, is expedient for them that haue dropsies, lepries, pallses, called of the bulgar people takings and fralles: to be carped on a rough water it is a violent exercise, & induceth sondry affecti-  
ons of t<sup>e</sup> mynd, sometime feare, sometime hope, now coward hart, now hardines, one while pleasure, an other while displeasure. These exercises, if they be wel tempered, they may put out of the body all long during sicknesses: for y<sup>e</sup> which is mixt w<sup>th</sup> rest & mceuing, if any thing els may, it most excellently causeth the body to be wel nourished. Cel-  
sus doth prohibite Cestacion, where the body feel-  
eth payn, & in the beginning of feuers, but when they cease, he alloweth it. Ryding moderatly and without grieve, doth corroborate the spirit & body aboue other exercises, specially the stomack, it cle-

Celsus 2.



## The second booke.

seth the senses and maketh them more quick. Albeit to the breast it is very noysfull, it oughte to be remembred, & as wel this, as all other kindes of exercise, would be vsed in a whole countrie, & where the ayre is pure & vncorrupted. Forserue that he that will exercise, do go first to the stooke, for the causes rehearsed in the last chapter.

### Of vociferation. Cap. 15.

**T**he cheife exercise of the breast and instruments of the voyce, is vociferation, which is singing, reading or crying, whereof is the property that it purgeth naturall heate, and maketh it also subtil and stable, and maketh the members of the body substantiell and stronge, resisting diseases. The exercise would bee vsed of persons short winded, & them which cannot fetch theyr breath, but holding theyre necke straghte vpright. Also of them whose flesh is consumed, specially about the breast & shoulders. Also which haue had apoplexies broken in theyre breasts: Moreover of them that are hoarse by the much moysure, and to them which haue quartayn fevers, it is conuenient: It lesseth the humour that cicketh in the breast, and dyeth by the moysnes of the stomacke, which properly the course of the quartayn is wont to bring with him, it also profiteth them which haue feble stomacks, or do vomit continuallye, or do breake by sowrenesse out of the stomacke. It is good also for griefes of  
the

h head. He that intendeth to attempte this exercise, after that he hath bene at the scoole, & softlye rubbed the lower parts, and washed his hands, let him speake with as bace a voyce as he can, & walking, beginne to singe lowder and lowder, but still in a bace voyce, and to take no heede of sweete tunes or harmony. For that nothing doth profite vnto health of body, but to inforce hymselfe to sing great, for thereby much ayre drawen in by fetching of breath, thrusteth forth the brest and stomacke, and openeth and enlargeth the poores. By high crying and lowde reading, are expelled superfluous humours. Therefore men & women hauing theyr bodie feble, and theyr flesh loose, and not firme, muste reade oftentimes lowde, and in a bace voyce, extendinge out the wyndepype, & other passages of the breath. But notwithstanding this exercise is not vsed alway and of all persons. For they in whom is abundant of humours corrupted, or bee much diseased with crudity in the stomacke & beyres, those do I counsaile to abstayne from the exercise of the voyce, least much corrupted iuice or vapours, may thereby be into all the body distributed.

And here I conclude to speake of exercises, which of them that desyre to remayne longe in health is most diligently, & as I might say, most scrupulously to bee obserued.



# THE THIRD

## BOOKE.

### Of Repletion Cap. i



**R**epletion is a superfluous abundance of humours in the body: and that is in two manner of wise, that is to saye, in quantity and in quality: in quantity, as where all the foure humours are more in abundance, then bee equal in proportion to the body that containeth them, or where one humoure much exceedeth the remanant in quantity. In quality, as where the blood or other humour, is hotter or colder, thicker, or thinner, then is convenient unto the body. First, where all the humours being superfluously increaseth, filleth and extendeth the receptacles of the bodye, as the stomacke, the liver, and bowelles, and is most properly called fulnes, in Greeke Plethora in Latine Plenitudo. The other is, where the body is intaised either with choler, yellow or blacke, or with flume, or with watry humours, and is properly called in Greeke Cacothimia, in Latin Vitiolus succus, in English it may be called corrupt iurce. I will not here write, the subtil and abundant descriptions and discriptions of Galen in his booke de plenitudine, and in his commentaries vpon the aphorismes of Hypocrates. For it shall be suffice,

suffice, to shew the operations of repletion, good  
 or ill, remitting them which be curious, and des-  
 syre a more ample declaration to the most excel-  
 lent workes of Galen, where he may be satisfied,  
 if he bee not determined to repugne against rea-  
 son. Hippocrates sayth, where meate is recei-  
 uen much aboue nature, that maketh sickness,  
 Galen declaring that place sayth: more meate  
 then accordeth with natures measure, is named  
 repletion: And afterwarde he expounded that  
 word aboue nature, to signifie to much and su-  
 perfluously, as who sayth, where the meate is su-  
 perfluously taken, it maketh sickness. For meate  
 but a litle exceeding temperance, may not forth-  
 with make sickness, but may yet keepe the bodie  
 within the latitude or boundes of health, for the  
 meat that shall make sickness, must not a litle ex-  
 ceede the exquisite measure. The incommoditie  
 which happeneth thereby is, that moistnes is to  
 much extended, and naturall heate is debilitate.  
 Also naturall heate resoluech somewhat of the su-  
 perfluous meat and drinke. And of that which  
 is resolved of meat vndigested, proceedeth fume-  
 sse grosse and vndigested, which ascendinge vp  
 into the head, and touching the tym wherein the  
 brayne is wrapped, causeth headache, trembling  
 of the members, duskishnes of the sight, and  
 many other sicknesses, also by the sharpnes ther-  
 of, it pricketh and annoyeth the sinewes, which  
 make sensibility, the rootes of whom, are in the  
 braine, & from thence passe by through all the bodie.  
 Finally, the said fumesse ingendreth of repletiō,  
 percing

li. 2. Aph.

apho. 12.

Vbi cibus

præter na-

turam plu-

ingestus

est, hic

morbum

facit.

Galen in

commento

loco præ-

dicto.



## The third booke.

percing the innermost part of the sayde **Q**netwes called sensible, greuouly annoyeth the power animal, there consisting, by the occasion wherof, vnderstanding and reason, as to the vse of them are let and troubled.

And also the tounge which is reasons expositor, is depriued of his office, as it appeareth in them which are dronke, and them which haue greuous paynes in their heade, proceeding of repletions. Signs of repletion be these, losse of appetite, delpte in nothing, sloathfulness, dulnes of the wit and senses, more sleepe then was accustomed to be, cramps in the body, swelling or salacion of the members, fulnes of the veynes, and thickness of the pulses, horrour or shroueling of the body mixt with heate. The remedies are abstinence and all euacuation, wherof I will make mention in the next Chapter.

tribasius  
ioriston  
97

### Of euacuation. Cap. 2.

**T**he meates and drinkes receiued into the body: If the stomacke and liuer do their natural office, be altered by concoction and digestion in such wise, that the best part thereof, goeth in the nourishment of the body. The worst beyng seperate by the members officiall, from the residue, are made excrementes in sondry formes and substances, which are like in quality to the natural humour, which the raineth most in the body. These

These excrements be none other, but matter superfluous, and vnſauery, which by naturall powers may not be conuerted into fleſh, but remaining in the body, corrupt the members, and therefore nature abhorring them, deſpeth to haue the expelled. These excrements be three in number, ordure, hyne, humour superfluous. Moreover there be two ſortes of ordure, that is to ſay, one digeſted, which paſſeth by ſiege, the other vndigeſted, which is expelled by vomite. Where I ſay digeſted. I meane that it is paſſed the ſtomacke, and turned vnto an other figure. Likewise I call that vndigeſted, which ſtill remaineth the figure of meate.

Ordure.

Digeſted.

Hyne is the watry ſubſtaunce of the bloud, like as whey is of milke, which out of the meat that is altered, and concoct or boyled in the ſtomacke, is ſtrayned in the veins called Miferales, which proceedeth from the holow part of the liver, and ſent by the rapns into the bladder, paſſeth by the inſtrument, the which is ordained aſwel to that purpoſe, for generation.

Vrine.

Humour ſuperfluous is in three ſortes, either mixt with any of the foure humours, called naturall, or els it is gathered into the hyne, or it is betwene the ſkinnes and the fleſhe, or lyeth among the ſinewes, Muſcles or toyngs. Of humours ſome are more groſſe, ſome are cold, ſubtil & hoat, & are called vapours. Now for to expel ſaid excrements, are 9. ſundry kinds of euacuand, y is to ſay, abſtinēce, vomit, purgand by ſiege, letting of bloud, ſcarifying called cupping, ſweating, proue.

Humour  
ſuperflu-  
ous.



## The third booke.

prouocatō of hyne, spitting, bleeding at the nose,  
or by hemeroides. And in women they: naturall  
purgations. Of these euacuations I wil briefly  
Declare, with the commodities, which by the dis-  
crete vse of them do happen vnto the body.

### Of abstinence. Cap. 3.

for cel.

2. 2.

ypo. 3.

for. 11. 7.

on de-  
tions in  
stinence.

h. lib. 1.

1 in

ment.

**A**bstinence is a forbearinge to receiue anye  
meate or dypnke. For if it be but in parte,  
it is rather then callid temperance then absti-  
nence. It ought to be vsed onely after replecion,  
as the proper remedy therfore. And then if it be  
moderate, it consumeth superfluities: & in consu-  
ming them, it clarifieth the humours, maketh  
the body fayre coloured, and not onely keepeth  
out sickness, but also where sickness is entred no-  
thing more helpeth if it be vsed in season. To the  
which haue very moyst bodies, hunger is righte  
expedient, for it maketh them more dry, notwith-  
standing there ought to be considerations in the  
meate before eaten, in the age of the person, in the  
tyme of the yere, & in custome. First in the meate  
before eatē, if it be much in excelsse, or very grosse,  
or not much exceeding, or light of digestion, and  
according thereunto woulde abstinence more or  
lesse be proportioned. Concerning age, Hypo-  
crates sayth, old men maye susteyne fasting ea-  
sily: next vnto them, men of middle age, young  
men maye worse bere it, children worse of all,  
spectally they that bee lusty, notwithstandinge,  
here Galen correcteth Hypocrates saying: that  
he shoulde haue excepted men very olde, who, as  
experience



experience declareth, must eat often and little.

As touching time, it must bee remembred that in winter and spring tyme, the stomackes be naturally very hot, and sleepe is long, and therefore in that time, meates would be more abundant, and although much be eaten, it will be sooner digested. Wherefore abstinence would not be then so much as in Sommer, albeit, to abstaine much in Sommer, except it be after repletion.

Damascene sayth it dyeth the body, it maketh the colour salow, it engendreth melancholy, and hurteeth the sight. Moreover custome may not be forgotten, for they which be used from childhood, to eat sundry meales in the day, would rather be reduced to fewer meales, a little meat, then to be compelled to abstayne utterly, to the intent that nature which is made by custome, be not rebuked, and the power digestive thereby debilitate. And note well, by too much abstinence, the moisture of the body is withdrawn: and consequently the body dyeth, and waxeth leane, natural heat, by withdrawing of moisture is too much incended, and hot sybtinge humoure to worke in, tourneth his violence to the radicall or substantial moisture of the body, and exhausting that humoure, bringeth the body into a consumption. Wherefore Hippocra sayth, that to scarce and

Damascenus apho.

Apho. I

exquisite an order in meat and drinke, is for the more part more dangerous then that which is more abundant. Contrarywise moderation in abstinence according to the same considerations is to healeth a full balwaie.



## The third booke.

### Of vomite. Cap. 4.

Actius  
lib. 3.

**T**he meat or drinke superfluous, or corrupted, in the stomacke, is best expelled by vomite, if it be not very greuous to him which is diseased. Also the moderate vse of it purgeth humors, lighteth the head, causeth that the excesse of meates or drynkes, shall not annoy or bring sickness. Moreover it amendeth the effectes of the raines, bladder and the fundament. It also helpeth against leproies, cankers, goutes, droplics, and also diuers sicknesses proceeding of the stomacke. For if any griefe happeneth of the head, vomite is then vncommodious. It is better in wynter then in Sommer. Also good for them which are replete or very cholericke, if they haue not well digested, but it is ill for them that bee lean, or haue weake stomackes. And therefore where one feleth bitter vapours ryng out of his stomack, with griefe and weightines in the ouer partes of hys body, let him run forth to this remedy. It is also good for him that is hart burned, and hath much spittle, or his stomake wambleth, and for him that remoueth into sondry places.

Pr. cel.  
. 1.

Yet I counsaile sayth Celsus, hym that will be in health, and would not be so soone aged, that he vse not this dayly. And I my selfe haue knowen men which dayly vsing it, haue brought thereby theyr stomacks in such custome, that what soeuer they did eate, they coulde longe retayne it, whereby they shorten theyr liues. Wherefore it would not be vsed, but onely where greatesurfet,



let, or abundance of fleum do requirre it. He that will vomit after meate, let hym drinke sondre drinckes myxe together, and fyrst of all, warme water: or if that be to easpe, let hym myxe therewith salt, or hony. If hee will vomit fasting let hym drinke water and hony sodden together, or slope with it, or eate of a Radishe roote, and drinke warme water vpon it. Also water wherin radish is boyled, and afterward prouoke him selfe to it. They that will haue moze violent purgations, I remit to Physicians learned.

But yet I do esteemes warne them, that therein they be circumspect, and do not much vse it.

Moreouer in vomits, the matter brought forth, woulde be considered, according to the rules of Hipocrates, in his second booke of pronostications, that is to saye, if it be myxe with fleume & cholles, it is most profitable, if it be not in verie great quantity, or thicke, the lesse mixture it hath, the worse it is. If it be grene like to leeke blades thin or blacke, it is to be iudged ill.

If it haue all colours, it is extreme perillous. If it be leady coloured, & sauoreth horrible, it signifieth a short abolition, or dissolution of nature.

For as Galen affirmeth there, in his comment, such maner of vomit declareth corruption with extincting of nature. Also euery putrified & stinking sauour in vomit is ill.

These thinges bee right necessary to bee looked for where one doth vomit wout any difficulty: but to enforce one to vomit, which cannot, is very odious and to bee abhorred.

Of

Hipo.  
præfag.  
2. Cap.  
Galen d  
locis aff  
Cis. lib.



The third booke.  
Of purgation by siege. Cap. 5.

cel. lib. 1.  
sermo  
b 3.

**I**f the heade be heauy, or the eyes dymme, or if there be payne felt of the cholicke, or in the lower parte of the belly, or in the hyppes, or some cholericke matter or fleume in the stomack. Also if the breath be hardly fetched, if the belly of himselfe sendeth forth nothing, or if being costive, one feelth ill sauour or bitternes in his mouth, or that which he maketh hath an horrible sauour, or if abstinence do not at the first put aware the feuer, or if the strength of the body may not suffice letting of bloud, or els the time therefore conuenient is past, or if one haue dronke much before his sickness, or if he which oftentimes unconstrained hath had great sieges, be sodainly stopped: In all these cases, and where it is painful to vomit, and in gnawing or frettinges of the stomacke, finally in all repletions, where a man cannot or will not be let bloud or vomit, it is expedient to prouoke siege by purgations, which are to be receiued by two wayes: vpwarde at the fundament by suppositories or clisters.

Downward at the mouth, by poctions, electuaries, or pyles. Suppositories are vsed where the patient is weake and may not receiue any other purgations. Sometime forasmuch as the strait gutte is stopped with excrementes, which are drye and hard, sometyme where there is neither none other purgation, specially in burning feuers, whereof the matter ascendeth into the heade, then clisters may do harme, and by the be-



benefite of suppositoꝝ, excrements are brought forth without any annoyaunce. And oftentimes it bringeth forth y<sup>e</sup> which clisters may not. Suppositoꝝ are made sometime with hony onely, sodden, rolled on a burd, and made rounder at one end then at the other, end of the length and greatnes, according to the quantity of the body, that taketh it.

Sometime there is mixt with the honye, salte dyed, or salt and pepper, or the powder of such thinges as do excheage the humour which offendeth, or dissolueth grosse wyndes, or other matter, they be sometime made with rosh, pitch, waxe, or gummes, sometime of rootes, or the leaues of greene Mercuri, very smal brused. Also with figges or rapsons, the stones taken out, or of white sope made in the figure aforesayd, & being made in the forme aforesaid, they must be put in at the fundament to the great end, and the patient must keepe it there the space of halfe an hower or more.

Clisters are made of licour sometime simple, as water sodden, mylke, oile or wyne, sometime myxt as water and oile togeather, or decoctions, as where herbes, rootes, fruits, seedes, or gummes, hauing property to make soft, dissolue, draw forth or expel matter y<sup>e</sup> greeneth, be boyled, and the licour thereof sometime warme, sometime hoat, is receaued at the fundamēt into the body, by a litle pipe of gold or siluer, iuoy, or wood, therfore ordained & called a clister pipe. This is necessary where the stomacke is weake, & may not susteine



### The third booke.

working of medicines receiued at the mouth, also in feuers, collicies, and other diseases in the bowels, grieffe in the raynes of the backe, or huckle bone, venosities in the belly, inflammation or ulceration in the Guttes or Bladder. It is a conuenient, & sure medicine, and least hurt both ensue of it. The making and ordyng thereof, I wyll omit to write in this place, partly that I would not that Physicians, should to much note in me presumption, partly that an other place may be more apt to that purpose.

#### The particuler commodities of enery purgation. Cap. 5.

**I**n potions, electuaries, and pilles, ought to be much more obseruation, than in clysters or suppositoyses, for as much as these doe enter no further then vnto the gutte where the ordure lyeth, & by that place only byngeth forth the matter which causeth disease. But the other entering in that way, that meates and drynkes do, cometh into the stomack, and there is boyled, and sent into the places of digestion, and afterward is mixt with the iuice, whereof the substance of the Bodie is made, and expelling the aduersarpe humours, somewhat thereof doubtlesse remaineth in the Bodie. Wherefore menne haue neede to beware, what medecynes they receyue, that in them bee no venenosite, malpce or corruption, least for the expelling of a superfluous humour, which perchace good diet or some brothes made of good herbes, or the said

GUAS



evacuatio, with suppositoꝝ or clister, might bring forth at leasure, by despying of too hasty remedye, they receiue in medicine, that which shall ingender a venemous humour, & vneuitable distruction into all the body. And therfore happy is he which in sicknes findeth a discrete & wel learned Physitian, & so true a Apothecary, & hath alway drugges vncorrupted, and whom the Physitian may surely trust to dispense his things truely.

But now to returne to the sayd forme of purgation, I will nowe set forth some counsailes, concerning that matter which I haue collected out of the chiefe Authoꝝ of Physicke.

Bodies hot and moyste, may easily sustayne purgation by the stole. They which be leane or thine, hauing the members tender, may take harme by purgations. To men that are cholericke, and them that eat litle, purgations are grievous. In young children and old men, it is dangerous to loose much the belly.

To them that are not wont to it, purgation is noyfull. He that liueth in a good order of dyet, needeth neither purgation nor vomit.

After that the purgation hath wrought, the sickness, and sound sleape, be signes that the body is sufficiently purged. By dayly taking of medicines, Nature is corrupted. Whan pee will purge any thing, make first the matter flowing and soluble. Medicine to purge, oughte not to be mingled with meate, but to bee taken foure houres at the least before meales, or thre houres after meales, except certayne easie

pills

pills



## The third booke.

pilles made to cleanse and comforte the stomacke, which would be taken at the beginning of supper, or after supper, a little before that one goeth to bed, making a light supper or none.

After purgation taken, the patient shoulde rest, and not walke until the medicine hath wrought, nor eat nor drinke in the meane space. These things haue I remembred, because I haue known right good phisitions, to haue forgotten to instruct thereof their patientes. Now will I set forth the table of such things which of their property do digest, or purge superfluous humours particularly, which I haue gathered out of the booke of Dioscorides, Galen, Paulus Aegineta: Oribasius and Aetius, and other late writers: notwithstanding, I haue not written all, for as much as there bee diuers things, whereunto we haue not yet found any names in English.

Digestiues of  
choler.

Endiue.  
Lettise.  
Cycory.  
Scabiose.  
Marden hayze.  
Malowes.  
Mercurp.  
The iuice of pomgrana-  
des.  
Purslane.  
Poppe.

Barberties.

Roses.

Violets the leafe and  
flower.

Soyll.

Liuerwort.

Soyl de boise.

Whay clarified.

The foure great colde  
seedes, that is to say, of  
gourdes, cucumbers,  
melons, and citrulles.

Pilliam.

Wines

Wineger.  
Saunders.  
Barly water.  
Quines.  
Tamarindes.

Purgers of choler.

Wilde hoppes.  
Wormwood.  
Centoꝝ.  
Fumitoꝝ.  
Whay of butter.  
Violets.  
Mercury.  
Quines.  
Juice of Roses.  
Cupetoꝝ.  
Tamarindes halfe an  
ounce in a decoction.  
Manna 6. drammes at the  
least, and so to 25. in the  
broath of a henne oz ca-  
pon.  
Rubarbarum by it selfe  
from 2. drams vnto 4. in-  
fused oz steeped in licour,  
from 4. drams vnto 8.

Digestiues of fleume.

Fenell.

Persely the rootes.  
Smallage.  
Capers.  
Lawrell.  
Senuie.  
Duly.  
Matoꝝam.  
Dantroyall.  
Wild persaiy fide.  
Mynt.  
Dympernell.  
Boxemint.  
Glader.  
Agrymony.  
Calamit.  
Mep.  
Betayne.  
Sage.  
Radish.  
Mugwort.  
Juniper.  
Floꝝe.  
Pyony.  
Waulme.  
Hony.  
Ginger.  
Souilla.  
Rholochia.  
Cinamon.  
Pepper.  
Cumine.



## The third booke.

Purgers of  
fleume

Centory.  
 Nettle.  
 Agrimony,  
 Alder.  
 Polypodiū of the oke  
 Mirabolant kebulz,  
 infused from halfe an  
 ounce to an ounce, &  
 2. drammes, in sub-  
 stance from 2. drams  
 to halfe an ounce.  
 Agaricus, frō a dram  
 to two drams, infused  
 from two drammes  
 to five.  
 Prens.  
 Mardenharye.  
 Silcados.

Purgers of melan-  
choly.

Melancholy for the thinnes and subtilnes of  
the humour, needeth no digestiue.

They that will take sharpe purgations, or  
compounde with diuers thinges, let them take  
the counsaill of an honest and perfect Physitian,  
and not aduenture to mixe thinges together,  
without knowing the temperance of them in  
degrees,

The breath of coleworts  
light boyled.

Baulme mint.  
 Stricados.  
 Tyme.  
 Hene boyled in white  
 wine, or in the breath of  
 a henne.  
 Lased sauer.  
 Epithimus.  
 Unwrought Olive.  
 Diganum.  
 Calampyt.  
 Bozage.  
 Hartes toung.  
 Nutchebeme.  
 Madenhayre.  
 with wind.  
 Rustal mountain.  
 Honey.  
 Sugar.

degrees, and that he can proportion them to the body that shall receiue them in simples, as they be written. And so he may vse them without perill, agaynst the humors whercunto they serue.

### Letting of blood. Cap. 9.

**T**he part of cuscuration by letting of bloude, is incision, or cutting of the veyne, whereby the bloud, which is cause of sickenes or grieve to the hole body, or any particular part therof doth most aptly passe.

The commodities wherof being in a moderate quantity, and in a due tyme taken, bee these that folowe, it clarifieth the witte, and maketh good memozy, it clenseth the bladder, it dyspeth the brayne, it warmeth the marrowe, beyng in the bones, it openeth the hearing, it stoppeth teares, or droppinges of the eyes, it taketh awaye tothesomnes, and confirmeth the stomacke, it nourisheth that which is proper to nature, and the contrary expelleth. It is thought that therby lyfe is prolonged, and the matter making sickenes, shortly consumed. Wherefore letting of bloude is not only expedient for them which are full of bloud, or haue abundance of strength, but also for them, in whom without plenitude called fullnesse, inflammations begin to be in theyr bodies, or by some outward stroke, the bloud being gathered within by collection therof, do feele grieve or disease.

Also where there is muche payne felte,

¶ iii.

or



### The third booke.

or debility of some member, whereof is supposed  
to bee ingendred some greivous disease. More-  
over they which vse excesse of meates & drinks,  
may be cured by letting of bloude.

But those which bee temperate, keeping good  
diet, be holpen without letting of blood: as by  
fricassies, vsing of bathes, exercise, walking, and  
syding moderately. Also vnctions with oyles and  
oyntmentes called Diaphoretice, which by eua-  
poration, do shortly euscuste the fulnes.

Albeit, if the fulnes be of melancholy blood, then  
alway needes must be letting of blood.

Abundance of melancholy blood is known by  
these signes. There is felt within the entrails,  
or within the bulke of a man or woman, a weigh-  
tines with tension or thrusting outward, and all  
that part which is aboue the navel, is more hea-  
up then it was wont to bee, also much bryne and  
fatty, the residence or bottome thicke, troblous  
inflammation & much payne. These must be short-  
ly let bloude, and the melancholy humour pur-  
ged by siege. They which haue crude or rawe  
humours, must be warely let blood, before that  
sicknes engendret, but hauing y<sup>e</sup> fever in no wise.

Concerning letting of blood, these thinges fo-  
ctius, li 3. loweing would be had in continual remembrance,  
and be afoze thought on. In abundance of the  
blood, the quality and quantity, the greatness  
of the sicknes, and if it bee presente or looked  
for. Also the dyete proceedinge the age and  
strength of the person, the naturall foume of  
his



his body, the time of the yere, the region or countrey, the present state of the ayre, the disuse of accustomed exercise, the ceasing of euacuations used before. In quality consider, of what humour the fulnesse proceedeth. In quantity the abundance of that which is to be purged. In Ackeneg if it be dangerous or tollerable, if the Ackeneg be present, it requireth the more diligence, if it be looked for, it may be the better proportioned. In diet, the custome in eating & drinking, must be specially noted. In yongmen & women letting of bloud would be more liberall. In olde men and yonge children, it would be scarfer: Strong men may susteyne bleeding, they which are feeble, may not indure it. Larg bodies haue greater vessels, then they which be little. Leane men haue more bloud, corpulent men haue more fleshe. The time of the yere must be specially marked. For in the beginning of spryng time, it is best lettinge of bloud, as Orbasius sayth, and so both continue, after the opinion of Arnold, vnto the 8. kalendes of Iune, Aetius affirmeth, that in winter, or in a cold countrey, or where the person is of a very cold nature, the veynes should not be opened.

And Damascene sayth: They which in youth haue used to bee much let bloude, after they bee thre score yeres olde, theyr nature waxeth colder, if they were of a cold complexion, but that is to bee vnderstoode, where they that are in health, are often let bloud. For in the lapse from health and in diuers diseases, wherein the bloude is corrupted,



### The third booke.

corrupted, or where it ingendzeth impossomnes, or resorteth to any place, where it ought not to be, or passeth by any other conduite then nature ordained, or where it is furious or inflamed, or by any other meanes, breedeth greuous diseases, in all these cases, it ought to be practised, yea some tyme in aged persons, women with childe, and young infants. For in extreme necessity, it were better experience some remedye, then to doe nothing. Al other things concerning this matter, pertaine to the part curatiue, which treateth of healing of sickness, wherof I wil not now speak, but remit the readers to the counsaile of discrete Physicians.

#### Of scarifying called boxing or Cupping. Cap. 7.

**F**or as much as it is not conueniente to be let blood oftentimes in the yeare, because much of the vital spirit, passeth forth with the bloude, which being exhaust, the body waxeth cold, and naturall operations become the more feble, I therefore doe counsaile (sayth Galen) that the base partes of the body, as the legges be scarified, which is the most sure remedye, aswell in conseruing health, as in repaying therof being decayed. For it cureth the etne, being annoyed with long distillations, it profiteth also the heade and ouerpart of the body agaynst sondre diseases, in what member the bloude is gathered, the bodye being first purged by scarification, the grese may be cured.

Also

Also Oribasius affirmeth the same, & also ad-  
deth thereto & it helpeth squinances, or quincies  
in the throte, and dissoluethe the constipations or  
Roppinges made of all places, if the places bee  
scarified, notwithstanding application of boxes  
about the stomack in heat fevers, where reason  
is troubled, are to be eschewed for feare of suffo-  
cation. Likewise put to the heade vndiscretely,  
it hurteth both the head and the eyes. The late  
Authors do affirme, & scarifying is in the neede  
of letting bloude, wherfore age, debility, or time  
of the yeare, or other lyke consideration, a man  
may not susteine bloude lettinge, and it bringeth  
forth in the thynne blood, which is nexte to the  
skynne.

Of blood suckers or leaches. Cap. 8.

**T**here is also an other forme of euacuation,  
by wormes found in waters, called bloude  
suckers or leaches, which being put into the bo-  
dy or member, do draw out blood.  
And thise drawing is more conuenient for fulnes  
of blood then scarifying is, for as much as they  
fetch bloude more deeper, and is more of the  
substance of blood, per the opinion of some men  
is, that they do drawe no bloude but that which  
is corrupted, and not proportionable vnto our  
bodye. And therefore in griefes which hap-  
pen betweene the skyn and the flesh of blood cor-  
rupted, these are more conuenient then scarifi-  
ying. But therefore that they be put vnto anye  
part of the bodye, they must be firste kepte all  
one



## The third booke.

on day before, genting vnto them a litle bloude in  
fresh fleshe. And then put them in cleane water  
somewhat warme, and with a spounge wype a-  
way the lyne which is about them, and then lay  
a litle bloud on the place greued, and put them  
then to it, and lay on them a sponge, that when  
they be full, they may fall away, or if ye wil soner  
haue them off, put a horse hayze betwene theyre  
mouthes and the place, and draw them away, or  
put to theyre mouthes salt, or ashes, or vinegar,  
and forthwith they shall fall, and then washe the  
place with a spounge, and if there do issue much  
bloud, lay on the place the poulder of a sponge,  
& pitch burned, or linnen cloth burned, or gauls  
burned, or the hearbe called Bursa pastoris brui-  
sed. And this sufficeth concerning bloudsuckers.

### Of Hemeroydes or pilles.

#### Cap. 9.

**H**Emeroides be heynes in the fundamente of  
whom do happen sundry passions, some-  
tyme swellinge withoute bleedinge, some-  
tyme superfluous bloud by the puissance of na-  
ture is by them expelled, and then bee they ve-  
ry conuenient, for by them a man shall escape ma-  
ny great sicknesses, which bee ingendred of cor-  
rupted bloude, or of melancholy. Semblablye,  
if they be hastily stopped from the course which  
they haue bene vsed to, thereby do increase the  
sayde sicknesses, which by them were expelled,  
as dropies, consumptions, madness, frans-  
ies,



Ag, and diuers diseases of the heade, and other sicknesses : palenes of the visage, grieve in the raynes of the back, and thighes. And if they flow to much, there insueth feeblenes, learing of the body, alteration of colour, great payns in y<sup>e</sup> lower partes of the body. And if the fluxe be immoderat, it ingēdꝛeth mischeuous diseases. Wherefore it would be diligently taken heed, that they runne in measure, or els to vse some things moderately, which may restrayn them. Concerning other euacuations, I do purposely omit to write of the in this place, for asmuch as in this realme it hath bene accompted not honest, to declare the in the bulgar tongue, but onely secretly.

Of effectes of the minde. Cap. 10

**T**he last of thinges called not naturall, is not the least parte to be considered, the which is of affectes and passions of the mynde. For if they be immoderate, they do not only annoy the bodye and shorten the life, but also they do appay, and somtyme loose utterly a mans estimation. And y<sup>e</sup> much more is, they byng a man from the vse of reason, and somtyme in the displeasure of Almighty God. Wherefore they do not only require the help of Physicke corporall, but also the counsaile of a man wyse and well learned in moral Philosophy.

Wherefore after that I haue recited what they bee, I will briefly declare such counsailes as I haue gathered. And as concerning remedy  
of



## The third booke.

of Phisicke, saving a few samples, which do comfort the heart & spirits, the residue I will remitte to the consail of Phisitions, like as I have done in euacuation. Affects of the minde whereby the body is annoyed, do bring in sickness by these, Ire or wrath, heuines or sorow, gladnes or reioicing,

### Of Ire. Cap. 11.

**I**re is kindled in the heart, inordinately chafing the spirites there, and then is sente forth into the members, & doth superfluously heat them, and disturbeth reason, where the bodies be host afoze, wher naturall heat is feeble, the heat may not be dispersed vnto the extreme parties, & then doth the extreme members, that is to say, which is farre from the heart, remain colde & trebling. Of this affection cometh sometime fevers, sometime apoplexis, or priuation of senses, trembling palleis, madnes, frankses, deformity of visage: and that worst is, outrageous swearing, blasphemy, despaye of vengeance, losse of Charitie, amity, credence, also forgetfulnesse of benefites proceedinge, and of obedience, dutie and reverence. These also do succede, contention, chargeable suite, vnquietnes of minde, lacke of appetite, lacke of sleepe, feeble digestion, Scurue, Dyspnye, and hatred of other, with perill of losing of all good reputation. These incommodities of Ire, perfectly had in remembrance, and at the first motion thereof on the ymagination,



on, may happen to bying in his fellowes, and thereby the flame may be quenched, or let hym that is angry, euen at the first, consider one of these thinges, that like as he is a man, so is also the other, with whom he is angry, and therefore it is as lawfull for the other to be angry, as unto him, and if he so be, then shall the anger be to him displeasur, and stir him more to be angry. Wherefore it appeareth that y<sup>e</sup> is to him lothsome. If the other be patient, then let him abhorre that thing in himselfe, the lack whereof in the other contenteth him, & allwageth his malice. Moreover let him before that occasiō of y<sup>e</sup> doth happen, accustom himself to behold & mark wel them that be angry, with the success of that anger, & ruminatē in his minde a good space after. And in that time, let him remember, howe Ch<sup>rist</sup>, the sonne of God, and God, who (as he himself sayd) might haue had of God his father, if he would haue asked them, legiōs of Angels, to haue defended him, yea with lesse then a wink, might haue slayne all his aduersaries, yet he notwithstandinge rebuked, scorned, falsely accused, plucked hither, and thither, striped, bounden with halters, whipped, spittē on, buffeted, crowned with sharpe thorne, laded with a heauy piece of timber, his own propre tournement, halen and d<sup>r</sup>uen forth like a calfe to the slaughter house, with stones beaten, and ouerthrowen, retched forth with ropes, armes and legges layed on the Crosse, and thereunto with long p<sup>r</sup>op<sup>r</sup>ayles throughe the handes & feete nayled, with  
many



### The third booke.

many strokes of hammers, with many prickings,  
or euer the nayles might perce by his tender and  
most blessed flesh and sinewes, quite through the  
hard tymber, vp to the heads of the nayles: and  
all this being done for the offence of mankind, &  
not his: yet with the men which did it, his most  
vnynde countrymen, his most vnnaturall kins-  
men, whom he first made of nothinge, preserved  
by miracles, deliuered from perils, and cured of  
diseases, in all his vexation and trouble, he was  
never seene or perceiued angry. If one will say,  
that anger is naturall, let him also consider that  
in Christs manhood were all natural powers.  
If he will say, that yre is taken of courage, and  
in Christe it lacked not, whom both angels and  
Deuilles trembled and feared. The premises  
often reuolued, and bozne in the mynde. I will  
not say, shall utterly extinct all motions of wrath  
which is not possible, but it shall when it kynd-  
leth lightely repress it, & let that it shall not grow  
into flame. And in speaking here of wrath, I doe  
not meane that which good men haue against vi-  
ces: or wise and discret gouernours & maisters,  
agaynst the defaults or negligences of their sub-  
iects or seruants, vsed in rebuking them, or mo-  
derately punishing them. For that is not properly  
yre, but rather to be called displeasure, & is that  
whereof God speaketh by his Prophet Dauid  
saying, Be you angry & do not sinne. And of that  
maner of anger hath bene diuers holy men, pro-  
phetes and other. And it appeared in Christ,  
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when he draue out them which made their market in the holy temple of God, where there ought to be nothing but prayer. And in likewise when he rebuked the hypocrites. But if none of these things may come so shortly to his remembrance, that is moued with anger, at the least, let hym think on the lesson that Appollodorus, the Philosopher taught to the Emperour Octauian, that befoze hee speake or doe any thing in anger, he do recite in order, all the letters of *A. B. C.* and remooue somewhat out of the place that hee is in, & seeke occasion to bee otherwise occupied. This shal for this tyme suffice, for the remedies of yre: And he that will know moze of this matter, let him read in my worke called the Gouernour, wher I therof do write moze abundantly.

## Of Dolour, or Heauines of mind.

## Cap. 12.

**T**here is nothinge moze enemy to lyfe, then sorowe, called also heauinesse: for it exhausteth both naturall heate and moysture of the bodye, and doth extenuate, or make the body leane, dullereth the wit, & darknereth the spirites, letteth the iudgement of reason, and oppresseth memory. And Salomon saythe: that sorow dryeth vp the bones. And also like as the moath in the garment, and the worme in the tree, so doth heauines annoy the hart of a man. Also in the booke called Ecclesiasticus. Sorow hath killed many, and in it self is found no comoditie. Also by heauines

Pro. 17.

&amp; 25.

Eccle. 25.

&amp; 38.



### The third booke.

aines death is hastened, it hideth vertue of strength, and heavines of hart boweth downe the necke. This is so puissant an ennemy to nature, & bodely health, that to redde the malice and violence therof, are required remedies, as wel of the hollesome counsailes founde in holpe Scripture, and in the booke of morall doctrine, as also of certayne herbes, frutes, and spices, hauyng the property to expell melancholicke humours, & to comfort and keepe liuely the spirites, which haue theiꝝ proper habitation in the hart of man, and moderate nourishing of the naturall heate & humour called radical, which is the base of foundation, wherupon the life of man standeth, and that fayling life, falleth into ruine, and the body is dissolved. Now first I will declare some remedies agaynst sorrowfulness of hart, concerning necessary counsaile. Sometyme this effect happeneth of ingratitude, either where for benefyte, or speciall loue employed, one receiveth damage, or is abandoned in his necessity, or is deceived of him whom he trusted, or findeth him of whom he hath great expectation, forgetfull or negligent in his commoditie, or perceiveth the person whom of long time he hath loued, to be estranged from hym, or to haue one of a later acquaintance in more estimation. This affection nippeth the hart, yea of most wyse men, for they loue moste hartely, not prouoked by carnall affection, but rather by good opinion, ingendred by similitude of honest studies, and vertuous maners, of long tyme mutually experienced. And it is not onely

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unto man greuous, but also unto God most displeasing and odious, as it is abundantly declared in scripture. Wherefore the person which feelth himselfe touched with this effect, before that it groweth into a passion, and waxeth a sickness, let him call to remembrance these articles following, or at the least wise, some of them. For every ech of them may ease him, though perchance they cannot forthwith perfectly cure him.

Consider, that the corruption of mans nature is not so much declared in any thing as in ingratitude, wherby a man is made worse then brute beasts. The little Ant or Emot helpeth by his fellow, whom he seeth overthrowen with burthen or by other occasion.

Cornelius  
against ingratitude.  
Appianus  
in varia  
historia.

Also when Elephantes do passe ouer any great water: the greatest and most puissant of them diuide themselves, and setting the weakest in the middle part, go before trying the depenes and perils, part come after, succouring the weakest or least with theyr long noses, when they see them in danger. The same beastes haue bene sent not onely to bringe men out of desertes, which haue lost theyr water, but also reuenging the displeasures done to them, which gaue them meat, as one that slew him, which had committed adultery with his masters wife.

The terrible Lions and Panthers haue bene scene in theyr manner to render thanks to theyr benefactors, yea and to abate theyr owne bodies and liues for theyr defence. The same we maye daily beholde in our owne dogges.



### The third booke.

Sene. de  
benefi. 7.

Than in whom thou findest the detestable vice  
of ingratitude, reputinge him amonge the worst  
sortes of Creatures, thinke not that thou hast  
lost a friend, but thinke that thou art deliuered  
from a Monster of nature, that deuoured thy  
loue, and that thou art now at libertie, and hast  
wonne experience to choose thee a better. But if  
this may not suffice, then elsowes consider that  
if thou looke well on thy selfe, perchance thou  
mayst finde the fault whereof thou complaineest,  
within thine own bosom. Cal to thy remembrance  
if thou hast alway rendred vnto euery man con-  
digne thanks or benefit, of whom thou hast kin-  
dnes receiued, or if thou hast alway remembred,  
euery one of them, that haue done to thee any co-  
modity or pleasure. Thou shalt well perceiue, &  
what thinge that thou receiuedst in childhode,  
thou forgettest or diddest litle esteeme, when thou  
camest to the state of a man. And what thou did-  
dest remember in youth, in age thou diddest litle  
think on thy nourses Naps, her rockings, watch-  
ings, thou hast not alway remembred or equally  
recompensed. The Schoolemaisters study, his  
labour, his diligence in a yke degree, thou hast  
not requited. What greater friend hast thou had  
of whom thou couldest recieue any greater bene-  
fits, then the nourishing & preseruing of thy life  
in thy most feeblenes, thine erudition, whereby  
thy nature was made more excellent. Remēbzing  
this, leaue to bee angry or sorrowfull, for so com-  
mon a vice: yet if it cease not to greue thee, confer  
the



the ingratitude that doth bere thee, w<sup>th</sup> that ingratitude which was shewed by the Israelites, who God chose for his owne people, deliuered from seruage, shewed for them wonders, preserved the forty yeares in desert, destroyed for them kings, gaue to them the countrey which flowed with mylke and hony, defended them agaynst al outward hostility, sent vnto them such abundance of ritches, that siluer was in Hierusalem, as stones in the streete, and his tabernacle, and after ward his most holy temple among them, which he did dayly visite, with his deupne maiesty made their kynges to raygn gloriously, and spake with their Prophets familiarly, & corrected their errours most gently, and yet for all this they embracinge the Paynimes Idolatrye, they lesse so gracious and louing a Lorde, and liuing God, and to hys greate despite, gaue deupne honoures to celues of brasse, and other monstrous Images, and at the last, put to most cruell death, the onely sonne of God, that had done so much for them.

And if we Christian men doe looke well on oure selues, reuoluinge the incomparable benefyte, which we haue receiued by Christs passion, and consider the circumstance of his most excellent patience, and most feruent loue towardes vs, with our forgetfulness, and the dayly breache of our promise, which wee made at our Baptisme, conferringe our mutuall unkindenes thereunto, there shall appeare no ingratitude, that should offende vs. Finally for a conclusion, beholde well aboue thee, and thou shalt all daye fynde



### The third booke.

the children ingrate to theyr parents, and wiues to theyr husbandes. And wilt thou loke that thy benefyte or bayne expectation, should make thee more free from ingratitude of thy frende, whom chaunce hath sent thee, then nature may the parentes to theyr children, or the coniunction of bodies by lawfull marriage, take unkindnes fro the wiues toward the husbandes.

The vice therefore of ingratitude, being so common a chaunce, make no worldly friendshippe so precious, that life or death therefore shoulde be spent or consumed, I haue ben the longer in this place, because I haue had in this greeke sufficient experience.

Death of  
children.

If death of children be cause of thy heaviness, cal to thy remembrance some children, of whom there is no litle number, whose liues either for vnconscionable vices, or unfortunate chaunces, haue bene more grauous vnto theyr parents, then the death of thy children ought to bee vnto thee: considering y death is a discharger of all griefes and miseries, and to them that dye well, the first entry into life euermoring.

loss of  
goodes.

The losse of goodes or auctorytie, do greue none but fooles, which do not marke diligently, that like as neither the one nor the other doth alwaye happen to them that are worthy, so we haue in daily experience, that they fall from him sodainly who in increasing or keeping them, seemeth moste busy.

lacke of

promotion. cause of discomfort. But yett consider when er  
in the

### The third booke.

69

In the opinion of goodmen, thou art deemed wor-  
thy to haue such aduancement, or in thyne owne  
expectation and fantasie. If good men so iudge  
thee, thank thou God of that felicity, & laughe at  
the blindnes of them, that so haue refused thee.  
If it proceede of thyne owne folly, abhorre all  
arrogancy, and inforce thy selfe to be aduanced  
in mens estimations, before thou canst finde thy  
selfe worthy in thy proper opinion.

All other chaunces of fortune esteeme as no-  
thing, and that long before they do happen.

Chaunces  
of fortune.

The oft recording of misery, prepareth & mynde  
to feele lesse aduersity. And the contempt of for-  
tune is sure quietnes, and most perfect felicity.

This now shall suffice concerning remedies  
of morall Philosophy. Now will I write som-  
what touching counsaile of Physicke, as in re-  
lieuing the body, which either by the sayd occa-  
sions, or by the humors of melancholy is brought  
out of temper.

The first counsaile is, that during the tyme  
of that passion, eschewe to bee angry, studious,  
or solitary, and reioyce thee with melodye, or  
els be alway in such company, as best may con-  
sent thee.

Auoyde all thinges that be noyous in sight,  
smelling and hearing, and embrace all thinges  
that is delectable.

Flee darkenes, much watch, and businesse  
of mynde, much companyng with Women,  
the vse of thinges very heat and dry, often pur-  
gations, immoderate exercise, thyrd, much ab-

stinent.

abstinent.



### The third booke.

Abstinence, dry wyndes and cold.

Abstayne from dayly eating of much olde fleshe,  
or old mutton, hard cheese, hares fleshe, boares  
fleshe, venison, salt fish, colewortes, beanes, and  
peason, berpe course breade, great fishes of the  
sea, as thurlepole, or purpise, and stourgion, and  
other of lyke natures, wines red and thick, mea-  
tes being very salt or sowre, old, burned, or fryed,  
garlicke, onyons, and leekes.

Use meates, which are temperatly boate, and  
therewith somewhat moyste, boyled rather then  
rosted, light of digestion, and ingendring bloude  
clere and fyne. As mylke heate from the bodder,  
or at the least newmilked, euen these, swete Ruen  
cheese, Almons, the yolkes of rene egges, litle  
byrdes of the bushes, chickens and hennes, white  
wyne or claret, clere and fragrant. Swete sauours  
in wynter heat, in Sommer colde, in the meane  
tyme temperate.

Confortatiues of the  
hart heat.

Bourage the flower or  
leafe

Buglosse.

Baulme mynt.

Ellicampene.

Cloues.

Cardamomum.

Rosemary.

Lignum aloes.

Muske.

Ambergrise.

Saffron.

The bone of the Harte  
of a red dere.

Syntes.

The rynd of Citron,  
Beane.

Cububes.

Ball.

Confortatiues of  
the hart cold.

Violets.

Peries.

Corall.

The

The vnicoxnes hozne.	Comfoztatiues
Olde apples which be good.	temperate.
Roses.	Facincte.
Saunders.	Saphire.
The Oliphantes tooth.	Emerauldes.
Water lillies.	Mitrobolanes called Rebulla.
Coriander prepared.	Buglosse.
	Gold, siluer.

## Of Hope.

**I**oye, or gladnesse of heart doth prolong the  
lyfe, it fattereth the Bodie that is leane with  
troubles, bytyng the humours to an equall  
temperaunce, and drawinge naturall heat out-  
warde. But if it bee sodayne and feruente, it  
oftentymes slayeth, for as much as yt draweth  
too sodainly and excessiuely naturall heate out-  
warde. And therefore diuers men and women  
haue bene seene to fall in a sounde, when they  
haue sodaynly beholde the persons whom they  
feruently loue.

A woman in Rome hearing first, that her  
sonne was slayne in battayle. After when hee  
came to her, shee seeing him alrue, embracyng  
eche other, shee dyed in his Armes. This well  
considered agaynst such inordinate gladnesse, the  
best preseruatiue is to remember, that the ex-  
treme partes of mundayne ioy, is sorrow & hea-  
uines: and that nothing of this worlde, may so  
much reioyce vs: but occasion may cause it to  
be displeasunt vnto vs.

T. Liuius

The



## The third booke.

### The dominion of sundry complexions. Cap. 13.

**I**t seemeth to me not inconuenient, that I do declare as wel the counsailes of Auncient and approued Authours, as also mine owne opinion, gathered by diligent marking in dayly experience, concerning as well the necessary dyet of euery complexion, age, and declination of healeth, as also the meane to resist the disordres of the body, before sickness be therein confirmed, leauing the residue vnto the substantiall learning, and circumspect practise of good Physicians, which shall the more easily cure their patients, if they patients do not disdain to beare away and follow my counsaile.

And first it ought to be considered, that none of the 4. complexions, haue solely such dominion in any man or womans body, that no parte of any other complexion is therewith mixt. For whā we cal a man sanguine, cholerick, fleumatick, or melancholyck, we do not meane y he hath bloud only without any of the other humors, or choler without bloud, or fleume without bloud or melancholy, or melancholy without bloud or choler. And therefore the man which is sanguine, the more that he draweth vnto age, whereby naturall moisture decayeth, the more is he cholericke, by reason that heat surmounting moisture needes must remayne heat and dryth.

Similarly the cholerick man, the more that  
he



bee waxeth into age, the more naturall heate in  
 him is abated, and dryeth surmounting naturall  
 moisture, he becommeth melancholike, but some  
 sanguine man hath in the proportion of tempe-  
 ratures, a greater mixture with collier then an  
 other hath. Lykewyse the cholericke or fleuma-  
 ticke man, with the humour of sanguine or me-  
 lancholy. And therefore late practisers of Phi-  
 sicke are wont to call men, according to the mix-  
 ture of their complexions as, sanguine cholerick,  
 fleumaticke sanguine. &c. Moreover besyde the  
 naturall complexions which man receiveth in  
 his generation, the humours whereof the same  
 complexions do consist, being augmented super-  
 fluously in the bodie or members by anye of the  
 sayde thinges, called not naturall, euery of them  
 do semblablye augment the complexion which is  
 propre vnto him, and bringeth vnequal tempera-  
 ture vnto the body. And for these causes the san-  
 guine or fleumaticke man or woman, felonyng any  
 discriasse by choler happened to them, by the said  
 thinges, called not naturall, they shal vse the diet  
 described hereafter to hym which is naturallye  
 cholericke. Semblablye the cholericke or melan-  
 cholike man or woman hauing anye discriasse by  
 fleume, to vse the diet of him which is naturallye  
 fleumaticke, alway remembryng, that sanguine  
 & fleumaticke men haue more respect vnto dryth,  
 cholericke and melancholye vnto moisture, and  
 that alway as the accidentall complexion decay-  
 eth, to resort by litte and litle to the diet pertain-  
 yng to his naturall complexion.

The



## The third booke.

The times appropried to euery naurall  
humoure. Cap. 14.

**B**ut first it must be considered, that where the 4 humours be alway in man, and in some man commonly one humour is moze abundant then an other naturally, that is to say, from his generation. The sayde humours haue also peculiar tymes assigned to euery one of them, wherein each of them is in hys most power and foze, as after insueth, after the discription of Soranus. Fleume hath most puissance in wynter, from the 8. Idus of Nouember, vnto the 8. Idus of February, whereby are ingendred Catarres, oz reumes, the buula, the cough, and the Stiche. This humoure is parte in the heade, parte in the stomack. It hath dominion from the 5. houre of night, vntill the ninth howze of the same night. Bloude increaseth in spryng time from the viii. Idus of February, vnto the viii. Idus of May, whereof are ingendred feuers, and sweete humours, which do shortly putrispe: the power of this humour is about the harte, and hath dominion from the ninth howze of night, vntill the third howze of the morning.

Red choller hath power in Summer fro the 8. Idus of May, vntill the 8 Idus of August, whereby are ingendred heat and sharp feuers: this humour is specialy in the liuer, and hath dominion from the third howze of the day, vntill the 9 hour of the same day.

Yellowe

Yellow choller, whereof is indendred the fleume of the stomacke, is nourished in Autume, which beginneth the 8. Idus of August, & during vnto the 8. day of Nouember, and maketh shaking fevers and sharpe, the black choler that increaseth, & then followeth thickeness of y<sup>e</sup> bloud in y<sup>e</sup> vetnes. Black choler oz melancholy most rayneth in the splene, and it rayneth from the ix. houre of y<sup>e</sup> day, vntill the thirde howre of night.

Peculiar remedies agaynst the distemperance of euery humoure.

**I**f the distemperance be of bloud, help it with Soranus things cold, sharpe and dry, for bloud is moyst, in arte m  
hoat, and sweete. dendi.

If it be of red Choller, geue thinges colde, moyst, and sweete, for red choller is bitter and drye. If it bee of blacke choller, geue thinges hoat, moyst, & sweete: for blacke choler is sharpe and cold. If the disease be of salte fleume, geue thinges sweete, hoat, and dry, thus sayth Soranus. Notwithstandinge where there is abundance of cold fleume not mixt with choller, there thinges very sharpe and hoat be most conuenient, as tart vinegar with hoat roses, and seedes, oz wynds, stronge and rough honnye being sadden in the one and the other, oz where choler is mixt with fleume: spoyse acetose made with vinegar and suger boyled, sometyme with herbes, rootes, oz seedes, which may dissolue fleume, and digest it.

Dyes



## The third booke.

Diet of them vvhich are of sanguine complexion. Cap. 15.

**F**orasmuch as in sanguine men, bloude most repneith, which is soone corrupted, it shall bee necessarie for them which are of that complexion; to bee circumspecte in eatinge meate, that thortipe will receiue putrificatione as the moze parte of fruits, spectatly not being perfectly ripe, also meates that be of ill iuice, as fishe of brasse, to olde oz pong, vdders of brasses, braynes, except of capons and chickens, marowe of the backe bone, much vse of Onions, leekes, garlik, much vse of old figges, much vse of raw herbes, and all thinges wherein is excesse of heate, cold, oz moysture, meates that be stale, fishes of fennes oz muddy waters, and to much sleepe, as experientes sheweth.

Diet of cholerick persons. Cap. 16.

**T**o them which bee cholericke, being in therr naturall temperaturre, and hauing not from theire youth vsed the contrarie, grosse meates moderatly taken, bee moze conueniente then the meates that bee fyne, and better shall they digest a peece of good beefe, then a chickens legge. Choler of his property rather burning, then well digesting meates of light substance, notwithstanding some gentlemen which be nicely broughte vp in therr infancie, maye not so well sustayne that drete, as poore menne, beinge the moze parte vsed to grosse meates, where



whereto: they dyet must be in a temperance, as  
pouge beefe, old beale, mutton, and benyson pou-  
dred, yong geese, and such like, concerning theyre  
complexion with meates, like therunto in qua-  
lity & degree, according to the counsaile of Hyp-  
pocrates. And as he perceiueth choler to abound,  
so to enterlace meates which bee colde, in a mo-  
derate quantity, and to alay theyr wyne more or  
lesse with water, eschewing hoat spices, hoate  
wynes, & excessive labour, whereby the body may  
be much chafed. Also he may eat oftner in the  
day then any other: forscience, & there be such dis-  
tance betwene his meales, as y meat before ea-  
ten bee fully digested, which in some person is  
more, in some lesse, accordinge to the heate and  
strength of his stomacke, noting alwaye that the  
cholericke person digesteth more meate then his  
appetite desireth, the melanchollicke person de-  
sireth by false appetite more then his stomacke  
may digest. And to a cholerick person it is right  
dangerous, to vse long abstinence, for choller  
finding nothing in the stomacke to concoct, it fa-  
reth then as where a litle potage or mylke, be-  
ing in a vessell ouer a greate fyre, it is burned to  
the vessell, & vnsauey fumes & vapours doe is-  
sue out thereof. Likewyle in a cholerick stomack  
by abstinence, these inconueniences doe happen,  
humours adust, consuming of naturall moisture,  
fumosities and stinking vapours, ascendinge  
vp to the head, whercof is ingendred duskyng  
of the eyes, head aches hoat, and thin Rheumes  
after euery luke Surfer, and many other incon-  
ueniences.



## The third booke.

crentences. Wherfoze beside h opinion of best lerned men, myne owne paynfull experience, also moueth me to exhort them, which be of this complexion to eschewe much Abstinence: And although they be studious, & vse little exercise, yet in the morning to eate somewhat in a litle quantity, and not to studie immediately, but first to sitte a while, and after to stand or walke softly, which vsing these two yeares, I, and also other, that haue long knownen me, haue perceiued in my body a great alteration, that is to say, from ill state to better. Alway remember, that if any other humour do abound in h cholericke person, as fleum, or melancholy, then vntill that humour be expelled, the Diete must be correctiue of that humour, and therefore more hoat and syne, then the naturall Diet before reherſed: but yet there would be alway respect had to the naturall complexion, sometime offering the person to eat or drinke that, which nature working he seruently despyeth.

### Diet of Fleumaticke persons.

#### Cap. 17.

**I**t is to be remembred, that pure fleume is properly cold and moyst, and lacketh taste. Salte fleume is mixt with choller, & therefore hath not in him so much cold nor humidity, as pure fleum hath, and therefore it requireth a temperance in things hoat and dry, whereby fleume is digested or expelled. To fleumaticke persons all meats are neg-



are noysfull, which are very colde, viscons or sticky  
my fat, or soone putrified, eating much and of  
ten, specially meates ingendring fleum, which be  
remembred in the table preceding. All thinges  
be good which are hoate and dry, also meates and  
drynkes which be sowre: Onions also and Gar-  
like moderately vsed, be very commendable: in  
pure flame not mixt with choler, much vsing of  
salt, specially dyed. Pepper grosse beaten, and  
eaten with meate, ought to bre with all fleumas-  
ticke persons familiar, also Ginger is right con-  
uenient, but not to be so frequently vsed as pep-  
per, for as much as the nature of pepper is, that  
being eaten, it passeth through the body, heating  
and comforting the Romack, nor entryng into the  
vaynes, or annoyng the Luer, which verue is  
not in Ginger. Ginger condite the which we do  
call greene Ginger, specially condite with suger,  
if it may be gotten, and also Mirabolanes cal-  
led Babilp condite in India, be most excellent  
remedies agaynst fleame, also the herbes, which  
are remembred afore in the tables of Digestives of  
fleame, and the rootes of Parsley, Fenell, Pease,  
Cilcompane, and carrotes be very commendable.  
Exercise twise in a day, the Romack being almost  
empty, so that sweate begin to appeare, is very  
expedient, cleansing of the bodye from all filthi-  
nesse with rubbing and wypping oftentimes,  
with washing, specially the hede and partes  
there aboute, moderate sweating, in hoate bathes  
or stoues, be to this complexion necessarye, spe-  
cially when they haue eaten and dronken ex-



### The third booke.

cessively. The head and feet to be kept fro cold, and to dwell high and far from moores, & marshes, is a rule right necessary also to abstayne fro eating herbes and rootes not boyled, & generally from all meats which will not be easily digested.

The diuision of melancholy, and the diet.

of persons melancholicke. Cap. 18.

**M**elancholye is of two sortes, the one is called naturall, which is onely cold and drye, the other is called adust or burned: naturall melancholy is, as Galé saith, the residue or dregs of the blood: and therefore is colder and thicker then the bloude. Melancholye adust is in foure kynds, either it is of natural melācholy adust, or of the more pure part of y<sup>e</sup> blood adust, or of choler adust, or of salt seruic adust. But of al other that melancholy is worst, which is ingendred of choler, finally all adust melancholy annoyeth the wit and iudgemente of man: For when that humour is hette, it maketh men madde, and when it is extinct, it maketh men fools, forgetful & dull. The natural melancoly kept in his temperance, profiteth much to true iudgement of the wit, but yet if it be too thicke, it darkeneth the spirits, maketh one timorous, and the wit dull: if it be mixt with flame, it mortifieth the bloude with too much cold, wherefore it may not bee so little, that the blood and spirits in they<sup>r</sup> feruentnesse, bee as it were unbridled, wherof do happen vnstablenes of wit, and slipper remembraunce, no<sup>r</sup> yet so much that by the wayght thereof (for it is heauy appoachinge nigh to the earth) that mee  
seeme



seeme to be alway in sleepe, and neede a spurre to  
 pricke vs forward. Wherfore it is right expedie-  
 ent to keepe that humoure as thin as nature wil  
 suffer it, and no to haue to muche of it. But  
 now to the dyet pertayning to them, whom this  
 humour annoyeth. The knowledge that melanc-  
 choly rayneth is oftentimes heauines of mynde,  
 or feare without cause, sleeptines in the mēbers,  
 many cramps without repletion or emptines, so-  
 dayn surp, sodayn incōtinency of the toīg, much  
 sollicitude of light thinges, wyth playnes of the  
 visage, and feareful dreames of terrible visions,  
 dreaming of darkenes, deepe pittes, death of  
 freindes, or acquaintance, & of all thinges that is  
 blacke. The meates conuenient are they, which be  
 temperatly in heate, but speciallly they that bee  
 moyst meates soone digested, and they rather boy-  
 led then roasted, temperatly mixt with spices, milk  
 boate from the vdder, or late milked, is very con-  
 uenient for that complexion, fawte almonds blan-  
 ched, & almond milk, the yolke of reere egges, and  
 finally all thinges which ingender pure bloude,  
 and all that is wrytten in the chapter of age, all  
 these be it for them: wyne thicke or troblous, spe-  
 cially red wyne, meates hard, drye, verye salt, or  
 sowre, burned meate, fryed meate, much biese,  
 bares flesh, beanes, rocket, colewortes, musterd,  
 radish, garlike, except there be much wynd in the  
 body, for then it is verye holosome, onyons, leekes,  
 finally all thinges which heateth to much, killeth  
 to much, or dryeth to much, also wrath, feare, cō-  
 passion, sorrow, much study or care, much idle-



### The third booke.

nesse or rest, all thing that is greuous to see, to  
small or to heare, but most specially Darkenes.  
Whozouer much Drying of the body, either with  
long watch, or with much care and tossing of the  
mynde, or with much lechery, or much eatinge  
and Drynking of thinges that be hoat and drye,  
or immoderate euacuation, labour, abstinence,  
thirst, going in the ayre vntemperatly hoat, cold,  
or drye, all these thinges do annoy them that bee  
grieved with any melancholy. It is to be dilige  
ntly considered, that where melancholye hap  
peneth of choler adust, there meates which bee  
hoat in working would be wisely tempered, and  
Drinking of hoat wines would be eschewed, seme  
blably cautele would be in saours, notwithstanding  
moderat vse of smal wyne clere & wel ber  
dured, is herein verie commendable, & humoure  
therby being clarified, & the spirites clenfed, but  
the abuse or excisse therof, doth as much Damage.

Also it is right expedient, to put into wyne or  
ale, a gad of liuce or gold, glowing hoat out of  
the fyre, to temper hoat meat with roses, violets,  
saunders, rosewater, bozage Buglosse, baulme,  
called in latin Melissa, or the water of all thre,  
Dronken w good wyne whyte or claret, or made  
in a iulep with suger, is wonderful holson, che  
wing of lycorile, or rarfons of coxance, is righte  
expedient, but most of all other thinges, mynth,  
good company, gladnes, moderate exercise, with  
moderate feding. And thus I leaue to speake of  
Diets, aptly belonging to the 4. complexions.

The

# THE FOUVRTH BOOKE.

*VVHAT CRVDITIE IS*  
and remedies therefore.

Cap. I.



**I** Will somewhat write of two dis-  
crasses of the body, which doe  
happen by the excesse or lack of  
things caled not natural, wher  
of I haue spokē before: the one  
is called crudity, & other lasti-  
tude, which although they bee woordes made of  
latine, hauing no apt english worde therfore, yet  
by the diffinition and more ample declaration of  
them, they shalbe vnderstonde sufficiently, & from  
henceforth vsed for english. But first it shalbe ne-  
cessary to consider, what concoction is an alteration  
in the stomacke of meates & drinckes, according  
to their qualities, whereby they are made like to  
the substance of the body. Concoction on vvhath is  
Crudity is a vicious concoction of things receiued, they not being  
wholly or perfectly altered: the cause thereof is  
sometime the disproporcion of the stomacke, some-  
time inflammations, sometime matter congealed,  
or impostumes in the stomack, otherwhile ingur-  
gitation of meate and drinke: or for the vicious  
quality of the same meates or drinckes, or the re-  
ceyuing of them out of order, or lacke of exercise,



## The fourth booke.

oz of contentient euacuation, Galen sayth, that in crudity oz vitious concoction, it must be considered, as well if the iuice bee vitiously corrupted, and may not bee sufficiently concoct, as also if it be in the way of concoction: for if it be corrupted it must be expelled by sweat oz vyne, if it be half concoct, then must such thinges be ministered, as may helpe to profite concoction, having regarde to the quality and temperaunce of the iuice, that is to say, whether it be thick oz thin, fleumaticke oz cholericke: which shalbe percelued by the diet preceedinge, and also by other thinges named not naturall, for fleumaticke meates eaten in greate quantity, oz often maketh fleumaticke iuyce.

Likewise doth lacke of convenient exercise, to much rest oz idleness, as cholericke meates, and vehement labours, do make cholericke iuyce in Sommer, a melancholick iuyce in Autumne, specially where laboures be continuall oz long during. Also where labour is with much sweate, there is the vyne more gross: where it is without sweate, there it is thinner. Moreover the colour and substance of the vyne declareth the temperance of the iuyce, which shalbe hereafter declared in the table of vynes.

Semblably the colour of the body declareth the iuyce that is in it, for being whiter then it was wont to bee, it signifieth abundance of fleume, being more pale oz yelow, it betokeneth excessse of choler, if it be blacker, it signifieth melancholy, if the ill iuyce be much in quantity, and the blood litle, the ill iuyce would be digested,  
and



and expelled w<sup>th</sup> such thinges as do serue for that temperature, but if the bloud be much, and the ill iuyce little in quantity, there woulde the wayne be opened, and after sufficient bleedinge & conuenient purgation geuen, hauinge regarde as well of the quantity of the iuyce, as of the kynd thereof, in case y<sup>e</sup> either for age or for trincousnes, a man w<sup>ill</sup> not be let bloud, then must he be purged by siege in more abundaunce.

But if he in whom is little good bloud and much ill iuyce, and feelth a lassitude or wearinesse in all his body, he should neither be let bloud, nor receyue purgation, nor yet labour or walke much: but abide in much quiet, and assaye to sleepe much, and receiue such meate, drinckes and medicines, which do extenuate or make thin, cut, and digest grosse humors, without vehement heate, whereof it is w<sup>rit</sup>ten in the table of Digestiues: in the number of whome is Oximell, beyng well made, or Acetosus simplex, where the iuyce is much cholerick or melancholicke. Semblably, capers w<sup>th</sup> oyle and viniger be praised of Galen. Whe<sup>n</sup> there appeareth in the vyne a residue lyght and whyte, then wine whyte or claret moderately taken, helpeth to concoctiō, maketh a good iuyce, and prouoketh vyne, then increase frication & exercise by little & little, & then let him return to his naturall dyet. In whom is aboundaunce of raw iuyce, and outwardly feelth a lassitude, to them Galen counsaileth, the second or thirde day to geue meate, wherein Ilope is boyled and afterward to vomit.



## The fourth booke.

The meane to escape crudity, is to be diligent in obseruation of the counsailes befoze witten, concerning the thinges called not naturall, not much vsing meates that be very hard to concoct, also fat meat, and meates long kept, also corrupted, stinking, sweete fruites, and banquetting dishes, hasty feeding without good chewing, also much or very oft drinking at meales, very much heate or very much cold, after meate.

Furthermoze it must be considered, that all thinges which bringeth griefe to the body, is ingendred either of too much abundance of iuice, or of the vicious qualite thereof. He that is sick of abundance, the duty, of him whole consisteth in reducing the iuice to a convenient quantitie, He that is greued with the vicious qualite of the iuices, his order resteth in making the iuices equall in temperate. Moreover: wher that which passeth out of the bodye, is lesse then that which is receiued into the bodye: there happeneth sickness which cometh of abundance, in the which case it ought to be diligently foreseene, that there be obserued a convenient meane of meates and drinkes, in respect of that which is excreted out of the body, which may be done, if the quantity of each of them be wisely considered. And where abundance is, there the quantity, or quality, or both be tempered.

Alway remember that of crude iuice be sturs kynds, some be cold and fleumaticke, some be hot and cholericke, other be more thin and watry, some of black choler, or melancholick. They which



which do abounde in any of them, must abstayne from such meates and drynkes, which do ingender such tuler, as doth annoy them: those meates and drynkes be declared in tables proceeding.

Aetius also woulde that hee shoulde drinke a draught of cold water, afforwinge that thereby the stomack being corroberat, drieth out of him downe into the bellie, that which cleaueth fast to it. I my selfe being to drinke fasting, verie small beere or ale, when I haue bene in that case, haue founde ease by it. Paulus Aegineta willeth that at the beginning, the legs and armes, should be rubbed with a course linnen cloth, the legges downeward to the fete, the armes to the toppes of the fingers, & when they be wel chafed, then to rub the again w<sup>th</sup> some oyle, & both open the pores and discusse the hazz, as oyle of Camomil, oyle of a net, and other the, he prayseth much Huile, or the water of hone, specially if some floe bee boyled in it. Galen and all other do agree, that in this case pepper bruised and eaten with meate, is verie expedient. And where ther is much wind in the stomacke, then to eat all times of the day, of the medicine made of the three kinpes of pepper, ryme, annise seede, and hony clarified, which is called Diatrion piperion, or that which is called Diapolincon, or Diapignon, which is made of Cummine, steeped one day and a night, or longer in tart vinegar, and after syet or layde on a burning hot ston, and made in powder, also pepper & rue dyed somewhat, & made into powder all in equall portions, & mixt with clarified hony,

Aetius ser-  
mone. 9.



## The fourth booke.

hony, Galen addeth thereto salt peter called in latin nitrum. The confection made with the iurce of quinces, and is called Diacidonion, is verie excellent. But it is to bee diligently noted, that where crudity is in a cholericke person, there would the sayd medecines be temperately vsed, & the sayde Diacidonion to haue litle or no spyes in it. And for my part, beinge of a cholericke humour mixt with fleume, many yeeres continually in crudity. I neuer found any thing better the fine Rewbarbe chewed w<sup>th</sup> rapsons of coxets, which I tooke by the counsel of the worshipfull and well learned Philition, maister doctier Augustine, who in his manners declareth the gentleness of his auncient bloud, which medecine I do not leaue to vse daily fasting when I feele some crudity to begin. Also cyrope acetos, that is to say, sugar sodden in pure vniuger, and litle water, vntill it be thicke as a syrupe, is sometyme conuenient, and that as well to cholericke persons as vnto fleumatick, & if fleume be abundant, then with roses and seedes of fenel & parcelly sodden with it. Also in y<sup>e</sup> case Oximel, y<sup>e</sup> is to say, hony and water sodden together with the said roses and seedes, & a quantety of vniuger put thereto in the boyling is verie commendable. If the paciēt be verie collicke, then the medecine of Galen called Theriaca, from halfe an ounce to an ounce taken in water of hony or ale, or taken in pills, the waight of a groate, and a halfe, or two groates, if the stuf be good, will purge the bodye sufficiently, without makinge the  
bodye



body weaker. Also that medicine by cleansing the stomack and body, deliuereth a man and woman from any perillous sicknesses.

If the humors in the stomack be not putrified, but that it is greened with aboundance of salte humie, I haue found that milke new milked, wherein is put a quantity of good hony or sugar, and three leaues of good speare minies, and a litle boyled, so being dronke warme fasting, the quantity of a pynt, and resting on it without eating or drynking any other thing the space of 3 houres after, haue abundantly purged and comforted the stomacke, but where there is no flux but onely choller, it is not so holefome, but rather hurteth, making furiosities in the head, wherof cometh headache.

Of distillations caled commonly rheumes,  
and of some remedies agaynst them  
right necessary. Cap. 2.

**F**OR asmuch as at this present tyme in this Realme of Englande, there is not any one more annoyance to the health of mans body, then distillations from the heade called rheumes, I wil not let to write somewhat of them, whereby men may take benefit if they will, although some Philistons more considering theyr market, then their duty to God & theyr cōsury, will be neuer so much offended with mine honest enterpryse.

Distillation is a dropping downe of a liquid matter out of the head, and fallinge either  
into



## The fourth booke.

into the mouth, or into the noſethilles, or into the eyes, & ſometyme into the cheekes and eares: that which falleth into the mouth is receiued of the throat, into that part which is the inſtrument of the voyce, which at the firſt maketh horrenes, and in proceſſe of tyme, maketh the voyce liſle, and vneath to be heard. And if the rheume be ſharpe, it raiſeth the inward ſkynne of the throte, and ſometyme it doth exulcerate the lunges. If it doth fall into the ſtomacke, the rheume being a colde, it altereth the bodie into a colde diſtemperance, if he be hot, it maketh a hot diſtemperance, and doth ſomewhat exulcerate in proceſſe of tyme, and at the beginning abateth appetite and maketh feeble concoction. The colde rheume maketh concoction ſlow, and alſo crudity, and ingendreth 4. ſumes in the mouth. If it be corrupted it turneth alſo noyſhment vnto corruption, which maketh vpharpyng ſummiſh or ſharpe, or of ſome ill qualitey, which cannot be expreſſed if the matter do diſcend lower, it tormenteth the guttes called ſeluntum, & celon, and toucheth other veſſels from whence proceedeth digeſtion: in this diſcrep. 2. thinges are to be provided for: firſt to let the rheume do not diſtil into the ſayd places, or if it hath don, that it be ſhortly expelled from thence.

Firſt to let that it ſhall not diſtil, it ſhall be neceſſary to eat ſome meate the ſooner in the morning, if there hath not proceeded repletion.

Where the temperature of all the bodie is cholerick, & the ſtomacke is weak, the ſtomack would be made ſtrong with ſuch thinges as of theſe proper.



property do comfort the stomacke, forseene & they  
 bee moderately colde and moist. And that which  
 is already fallen into the stomacke, must bee ex-  
 pelled with vomite or slege, prouoked to woozma-  
 wood, steeped all one day and a night, in a little  
 small whyte wine, or small ale or Rale, which  
 haue vertue only to wipe away the filth from the  
 stomacke, but if it be sucked depe into the filths  
 of the stomacke, then is it better to take the me-  
 decine called Therapicra, either in powder with  
 drinke warmed, or els in pilles, to the number  
 of 5 or moe, in the morning 6 hours before any o-  
 ther meate or drinke taken, afterward to annoint  
 the mouth of the stomacke with oyle of Mustick  
 or Cardium temperatly warme, alway if a hot  
 rheume do fall into a hoat stomack, then meates  
 and drinkes which be close in vertue, woulde  
 onely be vsed, where the stomacke is discompered  
 with heat, and the rheume distilleth into a colde  
 head, there is the diseraile hard to be cured: And  
 they which be so affect or diseased, must take such  
 thinges as may dissolue the fleame, and cleanse  
 the stomacke without heatinge thereof, of the  
 which vertue we know Ortiuel to be of.

If the stomacke and heade bee both discompered  
 with cold, then must be vsed meates, drinkes and  
 orntmentes, which onely be hoate, and bitterly to  
 foxbeare all that is colde.

By these distillations or rheumes, happeneith  
 many other greuous diseases, besides those  
 whereof I haue spoken, as in the head whyzlin-  
 ges, called in latine Vertigines, sodayne sound-  
 ynges,



## The fourth booke.

dinges, falling sicknesse, poopes, sinking of the nose, called polipus, soares in the mouth, toothache, pinne and webbe in the eyes, dulnes in hearing, squinces, fretting of the bowels, with fluxes, shortnes of breath, grieve in the heart, Passetes, ache in the muscles & ioyntes, wherefore it is not to be neglected. And I do much meruaile your Physitions do not more studiously prouide therefore remedies. I my selfe was by the space of foure yeres continually in this discriasse, & was counsailed by diuers phisitions to kepe my head warme, & to vse Diettion piperton, and such other heat things as I haue reherised: at the last feeling my selfe very feeble, & lacking appetite & sleepe, as I happened to read the booke of Galen, De téporamentis, which treateth de inequali temperatura, and afterwarde the 6. booke, de tuenda sanitate, I perceiued that I had beene long in an error. Wherefore first I did throw away my quilted cap, and my other close bonets, and onely did lye in a thin Coyse, which I haue euer since vsed both wynter and sommer, & wore a light bonet of beluer onely, then made I Oymell after the doctrine of Galen, sauing that I boyled in vineger rootes of parslie & fenell, with Endiue, Cicory, and Betony, and after that I had taken it 3. dayes continually, euery day 3. spoonefull in the morning warme: then tooke I of the same oymell, wherein I haue infused & steeped one dramme of Agarike, & halfe a drame of fine Reubarbe, the space of 3. dayes and thre nights, which I receiued in the morning, casting



ting no meate fyre houres after, and that but a  
litle brothe of a boyled henne, whereof insued  
eight stooles abundant of choller and fleum: some  
after I slept soundly, and had good appetite to  
eate. After supper I woulde either eate a fewe  
roliauder sedes prepared, or swallow down a lit-  
tle fine mault, and forbare wine, and dranke on-  
ly ale, and that but litle stale, and also warmed.  
And sometyme in the morning would take a per-  
fume of Storax calamita, and now and then I  
woulde put into my nosethilles eyther a leafe of  
greene Laurell, or betany, or water of marierom  
brused, which caused the humors to distill by my  
nosethilles. And if I lacked Storax, I tooke for  
a perfume the rindes of olde rosemary and burn-  
ed them, & held my mouth over the fume, clos-  
ing mine eyes: afterwarde to comfort my stom-  
acke and make it stronge, sometyme I woulde  
eate with my meate a litle whyte pepper grosse  
brused, sometyme Galens electuary made of the  
twice of quinces, called Diacidonion, sometime  
marmalade of quinces, or a quince roasted.

And by this diet I thanke almighty God, vnto  
whom only be geuen al glory, I was reduced  
into a better state in my stomacke and head, then  
I was xvi yeares before, as it may appeare vnto  
them, which haue long knowne me.

¶ And this haue I not written for vayne glory  
or of presumption, but to the intent that they  
which haue their bodies in like temperature as  
mine was, that is to say, beinge cholericke of  
complexion, and hauing rheumes falling out of  
a heat



## The fourth booke.

a hoat head, may if they list assay mine experience, or in the steede of my sayd infusion, take Hierapicra, with ale or water to pouge them, whereof shall not insue so much perill, as of corrupted syrups, and other cōfections called Magistates, made with olde rotten drugges, though the phisitions be neuer so well learned. In bodies of other temperature, I would not that mine experience shoulde be practised but with discretion, tempering the medicine, as the qualities of the stomacke and head do require, remembering alway that hoat rheumes be thin and subull, colde rheumes be for the most part thicke. Also y they which be thin, would be made thicke, that they pearce not so fast. And that they which be thicke, would be made thin, that they may the sooner be purged. Finally this dare I asseyme, that the rheumes, which of late time haue bene more frequent in this realme, then they were wont to bee xl. yeares passed, haue hapned of none occasion more the of banquetings after supper, & drinkeing much, specially wine a little after sleepe. Another thing is the keeping the head to heat or to lōg couered, whereby y brayn, which is naturally cold, is dislepyed w hoat vapors ascending frō the stomack, those samē vapors being let to evaporate, or passe forth out of the head, & therefore be cōcreate or gathered into humors superfluous, which filleth downe cistones out of the head into the places before rehersed. Yet now I dares if a boye of 7. yeares of age, or a young man of 20 years, haue not 2. cappes on his head, he & his friends



friends will think y<sup>e</sup> he may not continue in health. And yet if the inner cap bee not of beluet or satyrne, a serving man feareth to loose his credence. A person, vicar, or parish prest, by using their beluet cappes imbrayded with laces, do make some men thinke that they bee ashamed of their crowns, that late tokē of the order of priesthood, the which notable abuse, I much marvaile that the bishops will suffer. specially they which haue had leasure to reade the workes of S. Cipriane, S. Hierome, Crisostomus, saint Ambrose, and sundry decrees made by the old fathers concerning the honest besture of priests, which although it seeme a light matter to some men, yet it augmenteth or diminisheth not a little in priests, the estimation of their conditions. Salomon confirming the same, saying: The garment, the gate, & laughter of a man declareth what hee is. But this matter will I leaue to an other place, where I intend to speake more abundantly of it, if it be not the sooner amended. Now to conclude, as long as the said occasions continue, so long men shal not be without rheumes, although they were at perfect phisitions.

By vvhat tokens one may knowv vvwhether the stomacke, and head be hoar  
or colde.

**N**owe to retourne to the remedies agaynst the sayde annoyance, whereof happeneth so many greate sickneses, I will be bolde to  
 29.                      write



## The fourth booke.

wryte a litle out of the woorkes of the most famous and expert physicians. For the cause of the rheum must be digested, after expelled, & by daily directed, that is to say, turned from the eyes or throte into the nose, from whence it maye be more easely purged. Fourthly it may be stopped that it shall not distill. In heat distillations the head is very hoat, in feeling the rheume being in the mouth, he is thin and warme, the tongue or cheekes within blistered, the face somtyme redder then it is accustomed to be, somtyme a burning within the nose. To them which haue this hoate rheume, may be geuen the seede of white Popp. Diacodion made of the heads of whyte Popp & rayn water. Ampium with mylke, if there bee no feuer, penides, mallowes, orange, gourdes, and spynage, boyled and eaten with oyle of almonds, syrope of violets, nenuphar, or the wine of sweet pomegranates, the water of a great Cucumber, boyled with a litle sugar beyng drunk, doth mitigate, choler, stoppeth the rheume, and easly looseth the belly, the seedes of myllones brayed in a mortar with water, and Crayned with soft bread hauyng sugar put to it, maketh an excellent good meate agaynst the hoate rheumes, plaisters made of barley brused, violets, poppe and Camomyll boyled in water, wherein sponges or linnen clothes be dipt, should be layed on the head, and the genitozles or legges therewith washed.

If the sicke man cannot sleepe, then the sarde partes with the belly and fundament shalbe anointed with the Oyles of violettes and Nenuphar,



phar, the sauour of Camphar in rosewater, with violets is good in that case. Galen exhorteth, and I haue proued, that in a very hot rheum, which hath filled fast, the pouring of cold water vpon ones head, had stinted the rheume. He that is therein diseased, must eschew going in y<sup>e</sup> lane, or to come nigh a great fyre, or to stand, or be long couered, or to weare much on his head, he must rest much, and prouoke himselfe to slepe a night, but not very long, and to lye on the one side on a hard bed, hauing his head highe, also rubbing of his Legges before meales, is very holtsome. Colde rheumes be perceiued by coldnesse of the humors and head, with palenes of the visage, all cold thinges increasing the rheum. These things are good agaynst it, the decoction of Cicer w<sup>th</sup> hony and rasins, fiberde nuttes rolled, and eaten after meales, nothing is more holtsome then abstinence, specially in the Eueninge, they which haue it, must beware of Roetheren Wyndes, the Moonehyne by night, washing in colde water, and to be longe bareheaded. The seedes of Nigella a little rolled, and put into a peece of thinne Sarcenet, and smelled vnto, stoppeth the Rheumes.

Presseinge in the beginninge of Rheume, is disprayed of Galen, but after that the matter is digested, it is very holtsome: that may bee made with leaues of laurel, or betony put into the nose: thills, the iurce of colewortes, the rootes of red beetes, water of Marizani. A prety medicine for that purpose proued. The iurce of young beetes



## The fourth booke.

and Malozam of euerych one ounce, good white wyne eyght ounces, saffron the wryghte of two pence, that being beite and taken in the mouth, shalbe drawen by with breath to the place, whereby the distillations falleth out of the nose into the mouth. And if the rheume do distill into the cheekes and teeth. I haue proued, that the iuice of ground Iulz, and that hearbe which we call Mouse eare taken within a quille into the noses thilles, often tymes poureth exceedinglye the rheumes, and taketh away the ach of the teeth.

Gargarising, if it be not discretely vsed, may do more harme then good, bying downe much abundance of matter vndigested, but take in order with water, hony and pepper, or with Slope and figges boyled in whyte wyne, and taken be y boate in a gargaryse is right conuenient.

For compassion which I haue of them that be vexed with toothach caused of rheumes, I will by the leaue of Whistons, conclude this chapter with an excellent medecine agaynst the said passion, which is wrytten of an honourable Whistion of late yeares, which medecine also maketh the teeth fast which be loose, and also stoppeth the superfluous bleedinge of gummes, wherewith the breath is made vnsauery.

Take the ryndes of Caper rootes, the rootes of byzmbles, which do beare blacke berries, the flowers of Pomegranets called basallia, of euery of them, the waight of two ducats, pelitorre of Spayne one ducate, seede of white hembanc, the ryndes of mandrage, of euery of them  
one



one ducate and a halfe, spourge of the gardeins  
one handfull, a lume of the rocke two ducates,  
boyle all these in whyte wyne or claret, which is  
very rough in tast, and strayne it therewith, let  
the pacient oftentimes wash his mouth. Albeit  
I will counsaile them which will take this mede-  
cine or any other, first to purge the cause of the  
rheumes, as before is rehearsed, or in any other  
wyse, as they shall be counsailed by wel learned  
and discrete Physicians.

Of lassitude Cap 3.

**L**assitude is a disposition towarde sicknesse,  
wherein a man feeleth a sozenes, a swelling,  
or an inflammation. Sozenes happeneth of hu-  
mours sharp and gnawing, as after greates ex-  
ercise and labours, which lassitude happeneth  
to them, whose bodies are full of ill iuice and  
excrements. Also after crudity in them which  
are not exercised, or do abyde long in the heate of  
the sunne. It may also bee in the body wherein  
is good iuice, if he be fatigate w<sup>th</sup> immoderate ex-  
ercise. In them which do feele this lassitude, the  
sain appeareth thicke and rough, and there is  
felt a gricfe sometyme in the sayning onely, some-  
tyme also in the fleshe, as it were of a soze. The  
cure thereof is by much & pleasant rubbing w<sup>th</sup>  
sweete oyles, which haue not the vertue to re-  
strayne or close, and that with many handes, and  
afterwarde to exercise moderately, and to be bay-  
ned in water sweete and temperate in heat, also

Actius. li. 2

Galen de  
tuenda sa-  
nitare. li. 3

¶ iii.

then



## The fourth booke.

then must bee geuen meates of good furce, potage but seldome, wine is not to be forbidden, for unto wine breeth any thing may bee compared, that so well digesteth crude humors: it also prouoketh swete and vyne, and maketh one to slepe soundly. But if this lassitude do abide the night and daye following, or waxeth more and more, then if the patient be of good strength and yong, and hath abundāce of bloud, let him be let bloud, or prouoke the hemeroides or pilles to blede if they do appeare.

But if it proceede of the malice of any humoure without abundance of bloud, then resort to purgations apt for the humoure that groweth. The tokens wherof shal appeare as wel by the colour of the skyn and dyet proceeding, as by vyne, or dure, sweate, thirst, appetite, as it is rehearsed before in the complexions. If the ill bloud be little in quantity, and the crude humors abundant, then shall hee not be let bloud, nor vehemently purged, neither shall exercise or moue himselfe, or be banyed. For all exercise carryeth humors througlout all the body, & stoppeth the powers: wherefore these maner of persons should be kept in rest, & such meates, drinke, & medicines, should be geuen to them which should attenuate or dissolue the grossnes of the humours without notable heate, as Oximell, barly water, & mulle, if the patient abhorre not honey. And inasmuch as in the sayd persons commonly there is abundance of wynde about the stomackes, heretofore Perystre specially long pepper or whyte is very conuenient to

ent to be bled, & the medecine before wyrtten, cal-  
led diasporiticum. When the humours are dis-  
solved, then is it good to drynke whyle wyne, or  
small claret wyne moderately.

Lassitude extensue. Cap. 4.

**V** When one thinketh he doth feele a swelling  
or boyling of the body, where indeede there  
doth not appere in sight or touching any swell-  
ing that is called lassitude extensue, if it happe-  
neth without exercise, or vehement moving: this  
doth happen of excessive myltitude of humours,  
which do extend the muscules or filles. In this  
no soresnes is felt, but onely an heauines with  
extention or thursting out of the body. And be-  
cause that ther is abundance of bloud in the bo-  
dy, best remedye is to bee let bloud aboute the el-  
bowe or ancle, after to be purged, then to vse  
soft fryscales w<sup>th</sup> oyles afore reherled, afterwarde  
much rest and temperat bathes, and meate lack-  
ing sharpenes and being absteriue.

Lassitude, vvith the feling of infla-  
mation. Cap. 5.

**I**f without any moving, the muscules & flesh as  
rise vpon the body as it swelleth w<sup>th</sup> great payns  
& exceeding heate, then sore after followeth w<sup>th</sup> o<sup>r</sup>  
hoate fevers, except it be prevented by kysinge  
S<sup>u</sup> iii. of



## The fourth booke.

of bloude and that in abundance, and almost to  
fowning but it were more sure to bee let Bloud  
twyse in one day, the fyrst tyme without fowa-  
ning, at the next time fowning is not to be feared  
If the grieve be in the necke or heade, the bloud  
must be let of the veyne called Cephelea, or the  
shoulder veyn. If it be in the bulke or vppermost  
parte of the body, then muste the veyne bee cut,  
whiche is called Basilica, or the innermoste  
veyne. If all the body bee greued, then cut the  
veyne which is called Mediana, or the myddle  
veyne. If a feuer remaine after bloude lettyng,  
then order him with the dyete of them that haue  
feuers, which ye shall finde wyrtten hereafter.  
If no feuer remaine, then vse moderate fricas-  
ses and litle eating, and that of meates hauing  
good iurce, increasing by litle and litle to the  
naturall diet.

Diet of them that are ready to fall  
into sickenes. Cap. 6.

**N**OW to retourne eftsoones to speake of diet,  
it is to bee remembred, that they which are  
ready to fall into diseases, they are prepared ther-  
vnto either by repletion or superfluous humours  
or els by crudities, or malice of humours which  
are in them. As touching the first, the gene-  
rel dyet must bee such, as thereby the humours  
may be attenuate, and by convenient euacuation,  
brought to a moderate quantity.

As for the second must be corrected with me-  
tes and dyetnes of contrary qualities, haunge  
alway

alway respecte to the age of the person, time of the yeare, place of habitation, and most specially the vniuersall complexion. For choller offending in an olde man, in winter tyme in a cold country, or the person being of his naturall complexion, fleumatick or melancholy, would not be so abundantly expelled or subdued, as if it be in one young and lusty, in the heat of summer, in the countries where the Sunne feruently burneth, or the person of his proper nature is very cholericke.

And in likewise contrary. Wherefore every man knowing his owne naturall complexion, with the quality of the humour that offendeth, let him make temperance his chiefe cooke, and remembering that which I haue before declared, ordeyne to himselfe such diete, as may reforme the offence with none or little annoyance to his vniuersall complexion. And if hee can so doe, he shall happily escape, not onely diuers sicknesses, but also the most pernicious danger, proceeding of corrupted drugges or spices, whereof some couetous Apothecaries doe make medicines, maugre the heads of good and well learned Physicians.

Sicknes most common to peculiar times  
of the yeare and ages. Cap. 7.

**A**lthough I doe not intende to write of the cure of egrotudes or sicknesses consyered, as well because it might be reputed to mee a greate presumption, as also forasmuch as it were verie perillous, to divulgate that noble



## The fourth booke.

noble science to common people, not learned in  
liberall sciences and Philosophie, which be re-  
quired to be sufficientlie in a Physician. And  
moreouer many booke of Hypocrates and Ga-  
len ought to be read, before that one do take by  
him the generall cure of mens bodies, yet not-  
withstanding I trust I maye without any note  
of arrogancy write, what diseases do most com-  
monly happen in sundry tymes of the yere, and  
ages of men and women, with some significa-  
tions, whereby the discrease or distemperature of  
the body is perceived, so the intent that the Phy-  
sician being far of, may be truly enforced, con-  
sidering his bynes farre caried do often decerne  
them, and likewise lack of the sight of his patient,  
and inquisition of thinges which do proceede or  
follow the sickness. And with this I trust none  
honest and charitable Physician wilbe offended,  
but rather geue to me thanks for my diligence,  
in the auencing of thepe estimation, which by  
lacke of perfect instruction hath bene appayred.

### Sicknesses of spryng tyme.

Diseases proceeding of melancholye, as madnes,  
fading sickness, bleedings, squinces, poxes,  
hoarsenes, coughes, leprosie, scabbes, ache in the  
ioyntes.

### Sicknesses of Sommer.

Many of the sayde diseases, also fevers, continue  
all

small heat fevers, fevers teritane, quarteyne, vomities, fluxes, watering of eyes, paynes of the eares, blisters and sores of the mouth, and sweallings.

Sickenesses of autumn.

Divers of Summer sicknesses, also opitations of the spleene, dropsies, consumptions, Uranguitions, collicies, age in the backe bones, shozmes of wynde, treatinge of the bowels, falling sickness, and melancholike diseases.

Sicknesses of wynter.

Stiches and griefes in the sides, inflammation of the lunges, rheumes, coughes, paynes in the breast, sydes, and loynes, headach, and palleies.

Sicknesses happening to children.

When they be new borne, there do happen to them sores in the mouth called Aphre, belching, coughes, watching, fearefulness, inflammations of the nauel, moisture of the eares.

When they breede teeth, itching of the gummies, fevers, crampes, and laskes.

When they waxe elder, then be they greued with kernels, opennes of the mould of the head, shozmes of wind, the stone of the bladder, wormes in the belly, waters, swelling under the chyn, and in England commonly purpilles, measles, & small pockes.

Sick-



## The fourth booke.

Sickenesses happening to young men from  
14. yeares of age.

Feuers quotidian, tertiane, quartayne, host fe-  
uers, spitting or vomitting of blood, pluresies,  
diseases of the sydes, inflammation of the lunges,  
terhargies, fransie, hot sickneses, choleick pas-  
sions, colliuences of vehement laskes.

Sickneses of age.

Difficulty of breath, rheumes with coughes,  
stranguilion, and difficulty in pissing, ache in the  
toynies, diseases in the reynes, swimminges in  
the head, palseis, titching of all the body, lack of  
sleepe, moisture in the eyes and eares, dulnes  
of sight, hardnes of hearing, ticknes or short-  
nes of breath.

Although many of the sayd sickneses do hap-  
pen in euery tyme and age, yet because they be  
more frequented in the sayd tymes and ages, I  
have wrytten them to thintent that in the ages &  
tymes most inclined vnto them, such thinges  
might be then eschewed, which are apt to ingre-  
der the sayd diseases.

The generall significations and tokens  
of sicknes. Cap. 8.

If the body be hotter, colder, moister, dryer, lean-  
ner, fuller, the colour more pale or swarrie, the  
eyes more hollow thā is accustomed to be, it sig-  
nifieth that the body is disposed to sicknes, or al-  
ready sicke.

The

The braine  
sicke.

Rauinge.  
Forgetfulnesse.  
Fantasie.  
Humours comming from the  
route of the mouth, the  
Eyes, the nose, or the  
eares.  
Watch.  
Sleepe.

The heart  
sicke.

Difficultie of breath.  
Trembling of the  
heart.  
Beating of the pulse.  
Feuers.  
Colde.  
Diuersity of colours.  
Griefe about the  
heart.

The Luer  
sicke.

Lacke or abundance of  
humours.  
The forme of the body altered.  
Palenesse.  
Concoction.  
Digestion.  
Alteration of excrementes  
accustomed.  
Payne in the place of the Luer.  
Swelling.  
Difficultie of breath.



## The fourth booke.

The stomack  
sicke.

Concoction slow or quicke.  
Appetite of moyst or drye, dull or  
quick.  
Seperation of excrements moist,  
or hard with thes colours.  
Vexing.  
Vexing.  
Vomitting with payne and diffi-  
culty of breath.  
Eating much or little with the col-  
our & substance to red, or to pale,  
to thicke, or to thinne.

The breast  
sicke.

Difficulty of  
breath.  
Cough.  
Spitting.  
Peyn in the breast.

This haue I written not to graue iudgement  
therby, but onely for the patient to haue in a res-  
dines, to thinke that whatsoeuer hee feeleth or  
perceiue in any of the sayde thinges, thereof  
to instruct his physician wherunto he may ad-  
opte his counsaile and remedies.

### Of vrines. Cap 9.

As much as now a dayes the most common  
iudgement in sickness is by vrines, which  
being far carped, or much moued, or standinge  
long, after that it is made, the foure thereof is  
so altered, that the physician shall not perfectly  
perceiue

perceiue the naturall colour noz contented, although it be neuer so well chaufed at the fyre, as Actuarius & other great learned men do affirme. I will therfore somewhat speake of byrnes, not so much as a phisition knoweth, but as much as is necessary to euery man for to perceiue the place and cause of his grefe. whereby hee may the better instruct the phisition.

**F**irst in byrne 4. thinges are to be considered, that is to say, the substance, the colour, the regions or partes of the byrne, and the contents of thinges therein contained.

**A**lso forasmuch as in the bodie of man bee 4. qualities, heate, colde, moysture, and dryth, two of them heat and cold, are causes of the colour, dryth and moysture, are causes of the substance. Moreover in byrne, being in a vessell apt thereunto to be seene are 3. regions. The lowest region in the bottome of the byrnal, containing the spaces of two fingers or little more. The middle region, from whence the lowest ended vnto the circle. The highest region is the circle.

The highnes of the colour signifieth heate, the pale, blacke, or greene, signifieth cold.

Also the grossenes or thickenes of the byrne, signifieth moysture, the cleerenes or thinnes, signifieth dryth.

### The colours of the vrines.

Coloure of bright gold. } Perfect diges  
Coloure of yel. } tion.

Red



## The fourth booke.

Red as a red apple or chery.

Pale redde, like to a bole ar-  
minake, or saffron dry.

Red glowing like fire.

} Excess of dige-  
stion.

Colour of a beastes liver.

Colour of darke red wine.

Greene like to colewortes.

} Addition of hu-  
mours.

Leadie colour.

Blacke as inke.

Blacke as horn.

White cleare as water.

Gray as a horne.

White as whay.

Colour of a Camels  
heate)

} Feeblenes or mortification  
of nature, except it bee in  
purging of melancholy.

} Lacke of dige-  
stion.

Pale like to broth of  
flesh sodden.

} The beginning of dige-  
stion.

Citrine colour or yellow.

Subcitrine or paler.

} The middle of di-  
gestion.

White and thinne betokeneth melancholy to  
have Dominion.

White and thicke, signifieth fluxe.

Red and thicke, betokeneth sanguine.

Redde and thinne betokeneth chollic to have  
the soueraynty.

The

## The substance of the vrine.

## Cap. 10.

**A**T the first pissinge all vrynes well vigh doe appeare thin, as long as they do abide warme for naturall heat, during the time that it prevaileth, suffreth not that the licour which is the substance of the vryne, to congele or be thicke for any occasion, but after that heat is gone, some vrynes shortly, some a longer time after waxe thicke. Likewise sometyme some are pissed thicker, and after waxe cleere, some remayne still as they were made, some be metely thicke as they were troubled, some very thicke and grosse. They that waxe cleare, soone doe gather that which is thicke into the bottome of the vrynell, some remayne troubled, the grossenes notwithstanding gathered in the bottome. Semblably the diuersty of thynne or subtil vrynes must be perceived, that is to say, that some are very subtil, as water, some lesse subtil, some in a meane betwene thicke and thin.

Of things containned in the vryne, some doe disceend downe to the bottome, and bee called in a greeke word Hipostasie, in english some call it the groundes, some the residences, which if it bee white, light rising vp fro the bottome of the vrynell, like a peare, it signifieth health, if it be of any other figure or colour, it betokeneth some annoyance. If like things be scene in the middle of the vrynell, they be called sublations, if they approache vnto the highest region of the vryne, they



## The fourth booke.

they be named cloudes, in latine Nebulae. The groundes of residences not perfect, some is like litle red betches, and is called in latine Orobea, some is like to byanne of wheat ground, and seuered from the meale, and is called byanniet residence, in latine Furfura, some be like unto plates hauing bredth and length without thicknes, and may be named platie residence, in latine Laminae, some is like to meale, wheate, or barle, and may be named meale residence, in latine Similacea.

There is also scene in the byrne lyke to white hayes, some longer, some shorter, sometime like to ragges somewhat red. There is also scene in the bittermost part of the byrne, sometime a some of froth, sometime belles or bubbles, sometime there swimmeth in the byrne, a thing like a cobweb, otherwhile there is about the cycle, as it were the renting of cloth, sometime there is in the byrne like mores of the sunne, sometime like the matter of a soze, otherwise like the sede of a mā, also grauel or sand. And in these thynges may be diuers coloures, some white, some red, some betwene both, some yelow, some gray, & some black. All this must be diligently marked, and therof seuerally to aduertise the physician, vnto whom I refer the iudgement of the sickenes for the cause afore rehersed, and for as much as the iudgement of them is very subtil.

Semblably of ordure whether it be very thyn or very thicke, what other matter issueth out with it, what colour it is of, the saueur very  
great



great, little or none if it were easily expelled, or paynefully, how oft or how seldome.

Moreover of sweate what colour it is of, and of what sauor, if in tasting it be salt, sow, bitter, or vnswart.

Also the vomit if it be of one colour or many, if it do smel horribly, of what humors it had most abundance, if it were fasting, or after meales, if it were paynfull or easie.

Likewise spittle whiter it bee thicke or thin, or mixt with bloud, or matter corrupt, accordinge to the humour issuing out at the nose, and if that bee bloude, then whether it bee red, watry or blacke.

Moreover it may not be forgotten, to aduertise the Qualitie of the Diet vsed by the patient, as well afore the sicknes, as in the tyme of the sicknes, his age, the strength of his body, his exercise and place, where hee longest abode in his youth, whether it were high or lowe, watry or dry, hoat or colde.

This I trust shall bee sufficient to instruct a physician, he that desireth to know more particularly herof, let him read the bookes of Hippocrates, Galen, Cornelius Celsus, Actuarius Paulus, and diuers other late writers, for this little treatise may not receiue it.

¶ It.

The



## The fourth booke.

The precepts of the auncient phisition Dio-  
cles to King Antigonus.

Cap. 11.

**V**Ve will now deuide the body of man into 4.  
partes, the heade, the brest called in latine  
Thorax, which containeth the brest, the lodes, the  
stomack and entralles. The belly, called in latine  
Venter, containeth in the paunch & bowells. Also  
the bladder called in latine Veslica, in the which  
name, is also contained & conduits by the which  
vryne passeth. When any distase approacheth to  
the head, these tokens doe commonly preceede,  
swimming in the head, headache, heauines of the  
browes, sounding in the eares, prickling in the  
temples, the eyes in the morning doe water or  
waxe dim, the smelling is dul, the gums do swell.  
When thou feelest such tokens, forthwith purge  
the head with somewhat, not with vehemente  
medicines, but taking rfope or organum, and the  
crops of them boyle with white or claret wine  
halfe a pint, and therewith gargarise your mouth  
fasting, vntill the flume be purged out of your  
head: this is the easiest medicine in diseases of  
the head.

It is also very holosome to gargarise the mouth  
and brest with hony water, whereunto mustard  
is put & mingled, but first the head must be rub-  
bed with a warme cloth, & the flume may easily  
come out of the head. And if these tokens be neg-  
lected, these maner of sicknesses doe follow soone  
after, bleared eyes and humors letting the sight,  
cleftes



elekes in the eares; swellings in the necke full  
of matter called the kinges cull, corruption of  
the lymmes; poses or rheumes; heauines of the  
head, and toothache.

When the body is like to suffer any sickness, it is  
perceiued by these tokens, all the body is in a  
sweate, the spyle is eyther sale or bitter, or chole-  
rick, the sides and shoulders do ake without any  
occasion, the patient gapeth often, also there doth  
happen much wakings, suffocations or lacke of  
breath, thirst after sleepe, the mynde is vexed with  
heauines, also the breast & armes are very cold,  
and the handes do tremble.

Agaynst these things, this remedy may be pro-  
vided. After a moderate supper assaye to vomite  
without any medicine, vomite is also profitable,  
which meete both followe. Hee that in such wyse  
will vomite, let him eate hastily smal radish rootes,  
towtherles, rocket, seney, or purslane, and drynke  
after a great quantite of warme water, & pro-  
uoke himselfe to vomite.

He that setteth lile by the sayd tokens, let him  
fear these sicknesses following, the pleurisie, the  
sickness of y lons, melancholy or madness, sharp  
fevers, the lethargy, inflammation with pering.

If any sickness be toward the belly, they may  
bee spped by these tokens, the belly is fowle  
wrapped together, and in it selfe is troubled,  
all meates and drynkes do seme bitter in taste,  
hee feeleth heauines in his knees, a sitnes in his  
loynes, & wearines in all his bodye, without  
any



## The fourth booke.

any occasion, a sleepines in his legges, with a little feuer: when thou feelest these tokens, mollify the Belly, not with medicine, but with good order of Diet, for it is best and most sure, to vse those thinges, whereof sightly may ensue none annoyance, in the number of them are beetes boyled in water of honny, Garlicke sodden, Malowes, Sozell, Mercury, and al thinges conduite in honny. All these do expell the ordure of the Belly: but if any of the sayd signes, doe more and more increase, the licour wherein the seede of Carthamus called also Cucus is boyled, is a pleasant sure medecine, smal colewortes boyled in a good quantity of water, the licoure thereof in measure two pintes, sauing the third part of a pint with honny and salt being dronken, shall profit much. Cicer and the pulse called in latine Erum in English (I suppose) chitties in water, drunk fasting hath the same effect. To the which set little by the sayd tokens, these diseases do suddenly happen. Fluxe of the belly, bloudy fluxe, slippernes of the bowels, paynes in the guttes, ach in the backe-bones, the feuer tertian, the gout, the apoplexy of paller in the liues, Hemorrhoides, aking of ioynts.

When the bladder is toward any sickness, it is perceiued by these tokens, fulnesse felt after little meate, breaking wind downward and upward, palenes of colour in all the body, heauy or troublous sleepes, the vyne pale and passing forth paynfully, swelling about the coddies, and priuy members. When these tokens appeare, then it is expedient to haue remedye of odoriferous thinges,



thinges, which doe repell vyne, which shall bee done without any perill, with the rootes of fenell and perselye steeped one or twoo dayes in good wythe wine, and to drynke thereof fasting euery morning three ounces and two Drams, with the water of wilde Carats or Steempane, which of thise is next at hande, euerye of them haue like effect. Also water wherin the peason called in latine Ciceres are steeped, being drunke with wyne is lyke commodious. He that neglecteth the said tokens, let him looke for these sicknesses following, the Droopse, the greatnes of the Splene, grief in the liuer, the stone, ach of the backe, or paines in the raynes, the difficulty of breath, fulnes of the belly. In al those things that we haue spoken of, we shall geue to children most respected, to men those that be stronger in working. This diet of Diocles although at this tyme it seemeth not most pleasant, nor according to the practise now be used, yet being tempered with that which I haue before remembred, some thing may be founde in it, which being experienced, may be as commodious for the health of mans body, as the diet which is more curious or pleasant.

Of them in whose stomacke meate is corrupted, Cap. 12.

**T**hey in whose stomacke meate is corrupted, let them afoie that they eat any meate, assay to vomite, drynking sweete wyne, absteyne drynking sweete wine, absteyne from meates that engender botches, inflammations, and fumes ruer



## The fourth booke.

tuations of vapors, and take such as nourish the good iurce, and chose them out which doe mollethe the belly, and at sundry times take them. It is also good to take temperately that which looseth the belly, as the medecine called *Diaga*, and to abstayne from such things whereby ill iurce is gathered, and do ingender sicknesses, hard to be cured or never, as gourn, bone-ache, peyne of the raynes, &c.

Of the vertue of meates. Chap. 13.

**H**He that is curious about the conseruation of health, he needeth to knowe the vertue of meates. The meat which hath vertue to extenuate, or make humors subtil, it openeth the pores, and bringeth forth that which is fast in the flesh. It maketh that which is clammy subtil, and both extenuat or relent that which is fat, it bringeth forth that which abideth long in the belly, but that which is eaten, is a superfluitie, water, and cholericke, and at length maketh melancholicke bloude: wherefore much using of them is prohibited, specially to them that are cholericke, and onely serueth for them that are replete with fleame, crude or indigested humors, clammy or fat. The diet of fasting thynges, doth nourish abundantly, so that the stomacke and liver doe digest well, meate of good iurce maketh good blood, but yet it stoppeth the liver and spleen. These do they, which make fat humours onely, as the Pulse called *Lentile*, and they that are



stimp like malowes, some do make hot humors  
and be also stimp, as fishes with hard shelles. Fi-  
nally the diet which doth extenuat & make leane,  
is more sure for keeping of health, then y<sup>e</sup> which  
fatteth much. Flourishing meates woulde bee  
therefore moderately vsed, when a man percei-  
ueth himselfe to haue needs thereof, it may bee  
most surely vsed of them that be exercised tempe-  
rately and can sleepe when they list. They that can  
not sleepe by reason of exercise, let them eschewe  
fattening meates, let none idle parson attempt to  
vse them. In the preservation of health, Aug-  
gardy is the greatest mischief. Lyke as tempe-  
rate mouing is good, so is the meate which be-  
tweene thicke and thinne, into mans health most  
conuenient, which ingendret hlood, according to  
the competent constitution of mans body, & there-  
fore it is to bee chiefly vsed. Meate of ill tynce  
is alway noysfull, wherefore it ought to bee es-  
chewed. Likewise the varietie of meates is to be  
observed diligently, for it is a greates thing

to couple well together, thinges of

contrary vertues, for if they

be not wel digested, that

which is receiued

may bring dis-

plasure.



## The fourth booke.

A Diet preservative in the time of  
pestilence. Cap. 14.

**T**he bodies most apt to bee infected, are specially sanguine, next cholericke, then flegmatick, last melancholick, for in them the humour being cold and dry, is most vnapt to receiue putrefaction, hauing also grate passages by which venim must passe. The diet conuenient for that tyme, is to abstayne from meates inflaming and opening the pores, also from heat of the sunne, from too much heat of fire, or garments, from euery hoat hearbe, and much vse of tart things, except Onions and Cicory, or radish with vineger, for they doe resist against venim, from wine very furiu, exercise incontinent after meales, from sweating, from all things that will cause opilation, and putrefication, from things hoat and moist, where moisture hath the dominion in a degree, specially being not sufficiently boyled, also from milke, except it be in a little quantity, and that with a little Sugar. Fruits and Herbes cold and dry, and therewith some or somewhat bitter, are not prohibited. If ye eate figges, grapes, or sweete cherries, eate after them of an Orange with salt. If ye eate things colde and moist, as Cucumbers, Melons, fische softe and freshe, or Damsons, eate by and by after, some fenell and Orange with salt, drinke therewith a draught of good wine. Beware of Mushromes, much purslane, Gourdes and all other things, which will soone putrify: not with-



withstanding, I will not forbid eating of letise  
 with a few mintes, or mixt with Cinnamon. All  
 things howe are commended as well in diete co-  
 seruatiue, as in that which is curatiue or helthy,  
 except where there is straitnes of the breast, or  
 weakenes of the stomacke, then ought they to be  
 tempered with sugar, saile, almond milke, cinna-  
 mom, pepper, fenel, saffron, egges and some thing  
 that is fat and vncuous. Capers are good to be  
 vsed with viniger. Cheese verre fat and saile  
 is not commended, no more is colewortes of any  
 kind of pulle, except chittes, great peason, rapes,  
 nor spinach is good. Also there be forbidden ro-  
 hat and mustard, much wine & egges, except they  
 bee eaten with foxell sause, viniger, or iurce of  
 Oranges, pariey, and parsnips be good. Newe  
 wines be vnprofit, let the meate be somewhat more  
 then drinke, but get fullen not to much hunger,  
 nor thirst, beware of lechery, of cloudy weather  
 and close, eschew much resort or throng of peo-  
 ple, waundes coming from fennes or mores. If  
 sleepe at none, vse with your meate this powder,  
 sanders redde halfe an ounce, Cinnamon  
 thre drammes and a halfe, saffron halfe a  
 dramme. After your meate eate a litle of cori-  
 ander seede well prepared. In the morning at  
 a temperate hie, kenne your head backward,  
 clene your body and head of all superfluities,  
 vse also moderate fricasse with sweet per-  
 fumes and odours, washe oftentimes your face  
 and handes with pure viniger mixt with rose  
 water. In colde weather mixe it with mintes,  
 Balaune,



## The fourth booke.

Baulme, Rue, or Myrtles, and sometyne with  
 cloues: in hoat Sommer with roses or violets.  
 About all thinges vse to make whete wyne, good  
 white viniger rose, water of roses, in equall  
 portions, put thereunto a little setuall, or of the  
 rind of a Citron, and drinke thereof a little, and  
 oftentimes wash therewith your handes, and  
 visage. Medecines preseruatione agaynst the pes-  
 tilence, which be alway most ready, are these, a  
 figge with rue, and a wainut eaten fasting, also  
 triacle, or mithridate, to old men a dram weight,  
 to yong men half a dramme, or a scruple dissol-  
 ued in vinigar and rose water, or in water of toz-  
 mentill, scabiose, or baulme, if the plague bee in  
 Sommer: if it be in Winter, put to the waters  
 some whete wyne. Also the pilles called common-  
 ly *Pilule raris* (but in Decade they were inuen-  
 ted by rufus) are very excellent, specially if the  
 aloe, which is in it be washed, and thereunto ad-  
 ded a little Bolus amarus & Terra sagittalis. And if  
 the person be of hoat complexio, a quantity of so-  
 rell seede, and red corall, this confectioned with  
 syrope of cytrons in cold complexions, or to olde  
 men with whete wyne, bles them euery thyrd day,  
 one pill at a tyme, three hours or foure afore din-  
 ner or supper. If yee take triacle or mithridate,  
 abstayne from meate at the least six houres af-  
 ter. A peece of the roote of a feruall borne in the  
 mouth, preserueth from infection. In Lephenie  
 both sorell chewed fasting, and the wyce sucked  
 downe. To poyse men, Marcellus was wonte  
 to geue a roaste of breade steeped in Viniger,  
 with



with a pſere of an Onſon, or Rue. All thinges which be cordiall, that is to ſay, which do in any wiſe comfort the hart, doe reſiſt peſſilence, beherment anger, or heauines be very pernicious.

Other more exquisite and coſtly preſeruatiōs, I purpoſely paſſe ouer, which Marcellus and other philiſſians doe write ſo abundantly, for as much as I deſire to be in this worke compendious. One thing I had almoſt forgotte, that there is no better preſeruatiue, then to flee from a place corrupted herebye and far off, and to let none approach you, that hath made the place abod where the plague is ſerued. Norouer receiue not into your houſe any ſuffe, that cometh out of a houſe where in any perſon hath bene infected.

For it hath bene ſene, that ſuch ſuffe lying in a coffer ſaſt ſhut by the ſpace of two yeares, after that the coffer hath bin opened, they which haue ſtoode nigh to it haue bene infected, and ſome after haue dyed. But here I alway except the power of God, which is wonderful, and alſo mercifull, aboue mans reaſon, or counſaile, preſeruing or ſtriking whom, when, and where it ſhal like his maieſty: to whom be glorie and prayſe euerlaſting. Amen.

Thus make I an end of this treatiſſe, deſiring them that ſhall take profite thereby, to defend it agaynſt enuyous diſdayne, on whom I haue ſet the aduenture for the loue that I beare to my countrie, requyryng al honeſt Philiſſians to remember, that the intent of my labour was, that men and women reading this worke, and obſeruing



THE FOURTH booke.

observing the counsailes therein, shoulde adoept  
thereby theyr bodies to receive more sure remedie  
by, by the medicines prepared by good Physiti-  
ons in dangerous sicknesses, they keeping good  
diet and enforcing diligentlie the same phisiti-  
ons of the manner of their affectes, passions, and  
sensible tokens. And so shall the noble and most  
necessary science of phisicke, with the ministers  
therof, escape the slander which they have of long  
tyme suffered, and according to the precepte of  
the wise man be worthely honoured, forasmuch  
as the highest God did create the Physicion for  
man's necessity, and of the earth created  
the medicine, and the wise man shall not  
abhorre it. Thus fare ye wel &c.

Ile readers, and forget mee

not to your good report,

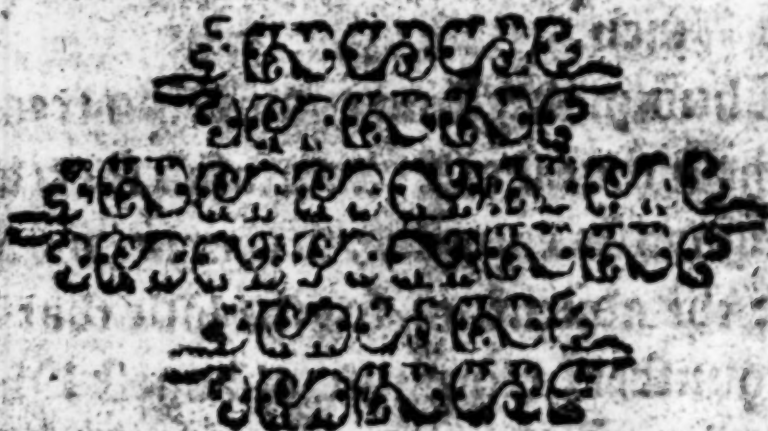
I pray to god & I be

never worse oc-

cupied.



FINIS.



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